

P. 37









Haida Songs

Tsimshian Texts  
(New Series)



PUBLICATIONS  
of the  
American Ethnological Society  
Edited by FRANZ BOAS

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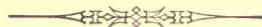
VOLUME III

HAIDA SONGS

By JOHN R. SWANTON

TSIMSHIAN TEXTS  
(New Series)

By FRANZ BOAS



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# HAIDA SONGS

BY

JOHN R. SWANTON.



## INTRODUCTION.

THE following songs were collected by the writer in connection with his work for the Jesup North Pacific Expedition during the winter of 1900-01. The general characteristics of the songs were described in "Contributions to the Ethnology of the Haida" (Publications of the Jesup North Pacific Expedition, Vol. V, p. 121). As has been stated in a discussion of the songs, the cradle-songs are the property of the various families. For this reason the songs which form the bulk of the collection here presented are arranged according to the families to which they belong. The names of the families will also be found in the publication before referred to.

The following alphabet is used for rendering Haida songs: —

EXPLANATION OF ALPHABET USED IN RENDERING INDIAN SOUNDS.

		A,		
i e,	î,	a,	ô,	o u
ī ē,	ä,	ā,	(â),	ō ū

A obscure  $a$ .

i, e, are probably the same sound, intermediate between the continental values of *i* and *e*.

$\hat{i} = i$  in *hill*

a has its continental value

o, u, are probably the same sound, intermediate between the continental values of *ə* and *u*.

$\ddot{a}$  = German  $\ddot{a}$  in *Bär*

$\hat{a}$  = *German*  $\ddot{a}$  in *Bar.*  
 $\hat{a}$  = *aaa* in *Liza*, only in foreign words

<sup>a</sup> <sup>o</sup> <sup>u</sup> indicate that the preceding consonant is pronounced with *a*, *o*, and *u* position of the mouth respectively.

	<i>Sonans.</i>	<i>Surd.</i>	<i>Fortis.</i>	<i>Spirans.</i>	<i>Nasal.</i>	
Velar . . . . .	g	q	q!	x	—	
Palatal . . . . .	g	k	k!	ꝝ	ñ	
Alveolar . . . . .	d	t	t!	s	n	
Dental . . . . .	dj	tc	tc!	—	—	
Labial . . . . .	b	p	—	—	m	
Lateral . . . . .	ꝑ	ꝑ	ꝑ!	ꝑ	—	l
Laryngeal catch and breathing . . . .	Ꝉ			x		
	h, y, w.					

+ indicates great length of preceding vowel.

I have omitted the anterior palatal series, because the Haida sounds which should be classed under that head seem to me accidentally produced, owing to the presence of a following close vowel. *p* seems to occur only in onomatopoetic elements; *b* occurs not more than two or three times in strictly Haida words; and *m*, although considerably more abundant, is by no means common. The catch (Ꝉ) is used in Masset instead of Skidegate *g* and *x* instead of Skidegate *x*. *x* is like German *ch* in *Bach*; ꝝ is similar, but pronounced farther forward. Even among old people the fortis-sounds are frequently reduced to simple pauses. This is particularly true of sounds formed far forward in the mouth. At other times they are uttered with rapidity and force. In recording my texts, I found it difficult to distinguish fortis-sounds from sonants. ꝑ sounds something like *dl*, and ꝑ something like *tl* or *kl*; in both the tip of the tongue touches the back of the teeth, and the air is expelled at the sides: ꝑ is similar, but more of the tongue is laid against the roof of the mouth, and a greater volume of air allowed to escape. ñ is identical with English *ng* in such words as *string*.

Words in parentheses in the translations have been added to make the sense of the Indian clearer; bracketed words or parts of words in Indian indicate forms which are inserted in the rhythmic songs, but would be omitted in prose.

## I. — CRADLE-SONGS.

(Skidegate Dialect.)

Xā'gi lā'nas.

### I.

L'djā'ada kūdjū's lū Q!ō'na l'nagā'-i ya'kālsī'ga l gaya'oga  
A woman it was when Skedans the town of middle in its smoke  
sgaqō'nga-łīñā's lū'hao l djā'adaga-i!  
large may be when what (kind of a) woman  
(are you)!

L'djā'ada kūdjū'sgu Łga-i ga'nla-i ge'ista l! sī'qīgāñ[ga]  
A woman was there Skedans Creek out of they make the noise  
qa-ixuna'ñ-łīñā's lū'hao l djāadā'ga!  
of singing may when what (kind of a)  
continually (not) be woman are (you)!

You need not think that the smoke of your house in the middle of Skedans will be as great as when you were a woman (in your previous life upon earth<sup>1</sup>).

You need not think that they will make such a continual noise of singing in Skedans Creek as they used to when you were a woman (in your previous existence).

---

<sup>1</sup> The child is considered a re-incarnation of some dead relative.

Q!ā'dasgo qē'gawa-i.

## 2.

Gr'tins dja'tgañ ya'+nañ sūgwā'+ñ.

Eagle woman his own marry he is saying.

Gr'tins dja'tgañ ya'+nañ sūgwā'+ñ.

Eagle woman his own marry he is saying.

Adi'daxua xā'nhaο wa'ga gadjū'+wan sū'gāñ,

Here behind us yet his wife sits, he says,

Adi'daxua xā'nhaο wa'ga gadjū'+wan sū'gāñ,

Here behind us yet his wife sits, he says.

Hala' waga daogi'+lgēgo+.

Come his let us go up and get.

Hala' waga daogi'+lgēgo+.

Come his let us go up and get.

Ha hī'djigana xā'nhaο wa'ga gā'djiwan sū'wañ,

My own boy yet his (wife) sits there he says,

Adi'dexua xā'nhaο wa'ga gadjū'+wan sū'gāñ,

Here behind us yet his wife sits he says.

He says<sup>1</sup> he is going to marry his own Eagle-Woman,  
He says he is going to marry his own Eagle-Woman.

His wife is sitting right behind (the town), he says;

His wife is sitting right behind (the town), he says.

Come, let us go up and get her!

Come, let us go up and get her!

My own boy is saying his wife sits there.

His wife is sitting right behind (the town), he says.

## 3.

Ha'lā+ dī'+ga+ skī'nxalga'go.

Come for me all wake up.

Ał qā'+ñagadigwāñga,

I dreamed about,

Ha ha gasi'n xega'nłiñ.<sup>2</sup>

(Laughing) they are going to make  
a noise about him.

<sup>1</sup> "To say" is used here for "to cry."

<sup>2</sup> Each line of this song is repeated.

Come, wake up, and listen to me!

I dreamed about it.

Ha, ha! oh, what a noise they are going to make over him (at the potlatch)!

Qā'gials qē'gawa-i.

[The following cradle-songs for boys and girls are said to have been sung in the sequence here given when sung at potlatches; at least, the position of the last one was fixed.]

(*For Boys*).

4.

Ā' + yañā + ā' + yañā + ā' + yañā + ā' + yañē a' + yañō,

Be careful, be careful, be careful, be careful, be careful,

A + īldja'o-gaña a + īldja'o-gaña ā'yañē ā'yañē.

One who is a noble- one who is a noble- be careful, be careful,

man, man,

L gē'ida + lañ qla'oxañ [s]gē' + xan aqā'dji la' aya +

Wherever you sit into that place his head here you (*pl.*)

q!aisgēdīgo q!ai'xas gē+ kū'djugwa + ñgasa + ñ.

take off and put without anything he will rove about.

away

Ayañā' + a īldja'o-ga'ñāñ gan dañ hī'dja gadjū'gāñē.

Be careful one who is a noble- for you sit as a boy belonging  
man to a good family.

Be careful of him, be careful of him, be careful of him,  
be careful of him, be careful of him.

This nobleman, this nobleman, be careful of him, be  
careful of him,

Wherever you sit, take off his head and put it away, or  
he will travel about without anything (i. e., in poverty).<sup>2</sup>

Be careful of this nobleman, etc.

<sup>1</sup> Aya is equivalent to wa.

<sup>2</sup> The father of an Eagle girl must give away blankets to this boy's parents, so that he will marry no one else when he grows up. That is what "taking off his head" means. The reference to his poverty is made with mock humility.

## 5.

Hao gí'na gA+n dAñ idjagā'djí'was é'dji.

This thing for you sitting as a boy are.

Hao gí'na gA+n dAñ idjagā'djí'was é'dji.

This thing for you sitting as a boy are.

Nañkí'lslas aga'ñ yndalxagā'gAnî.

Nañkí'lslas himself made a human being.

Skils nagā'ga kūskí'ndias é'dji, wa'sta Q!aku'ngwi

Property in the house was from it Rose Spit towards

ga-ilgaga'ñ dA'ñał ldjudal.

his flood with tidal wave went.

Gwa-isku'n xā'-idAga-i xā'nhaο dAñ nā'ga lkia'sigei

North Island people even your house towards the door

gut gunl!ga'ndias é'djî.

are as many as when waves meet each

other and are packed close together.

Hao gí'na gA+n dAñ idjagā'djí'was é'dji.

This thing for you sitting as a boy are.

This is why you are a boy

This is why you are a boy

Nañkí'lslas has become a human being.

From the property in his house a flood went towards

Rose Spit.

Even from North Island the people are crowded into your

house, as when waves meet and are packed together.

That is why you are a boy.<sup>1</sup>

## 6.

A+ya+ñā'+ ayā'ñē ã'+yañō.

Be careful, be careful, be careful.

La hao ildja'oga+n.

He is a nobleman.

<sup>1</sup> The child is born to give these great potlatches. His property is likened to the flood raised in the time of Nañkí'lslas, and it is said that people will crowd into his house even from North Island.

I'+lgiañ wʌga'ñ(añ) kū'+skî+twas sē+ lū tcí'nañ qōniga'-i  
 (Face) like it will be wherever your his grand- powerful  
 changed place is father  
 gī a la qeałdī'+ga.  
 for he looks expectantly.

Ayā'ñō a o īldja'oga+n.  
 Be careful, this is a nobleman.

Be careful (of the child), be careful, be careful.  
 This is going to be a great man.

His face will be changed wherever he may be, when he  
 looks for the coming of his powerful grandfather<sup>1</sup> (and  
 sees him).

Be careful, this is going to be a great man.

## 7.

A+yāñē'+ ā'da gua ē'dji tcí'na-i.  
 Be careful you ? is grandfather.  
 A+yāñē'+ ā'dā gua ē'dji Nāñkī'lslas.  
 Be careful you ? is Nāñkī'lslas.  
 A+yāñē'+ a'qwēs nāñ kîtnā'ñugîn.<sup>2</sup>  
 Be careful this sky one touched.

Be careful. Is this you, grandfather?<sup>3</sup>

Be careful. Is this you, Nāñkī'lslas?<sup>3</sup>

Take care. This is perhaps the one that touched the sky.<sup>3</sup>

## 8.

U'yatē u'yatē da'lāñ yā'ta + gada'l dia'asañ.  
 Only only you are going to be a ya'ta.<sup>4</sup>  
 U'yatē u'yatē da'lāñ yā'ta+gada'l dia'asañ.  
 Only only you are going to be a ya'ta.

<sup>1</sup> Skedans and his people called Djē'basa, the Tsimshian chief at Kitkatla, "grandfather," and *vice versa*. After he has become a man, the child's face will look joyous when he sees his Tsimshian friends approach.

<sup>2</sup> Equivalent to uga'ñgîn.

<sup>3</sup> The mother refers to ancestors, one of whom is possibly being reborn in her child. "The one that touched the sky" is Many-Ledges (Tlēs qoa'naiya), a cliff back of Skedans inhabited by a supernatural being.

<sup>4</sup> One of high family, who wants for nothing.

A tcī'na-i+ lānā'+ga a'+ñga la xī' | tskūtsga.  
 His grandfather's town his he will fill with prop-  
 erty seaward.

Dī qē'ndāldigoasi' lū qī'ñgets nā'ga-i [a] gut gān aqlē'da  
 You are of the great since chief's house each (near) carving  
 people other

qīnskitsgā'dias.

large toward the east  
 (or seaward).

Dalā'ñ ya'ta gadā'laysiañ.

You a ya'ta are going to be.

Only you are going to be a ya'ta.

Only you are going to be a ya'ta.

You will fill up your grandfather's town seaward with  
 property.

Since you are of the great people, your chief's houses  
 will have large carvings seaward.

You are going to be a ya'ta.

9.

Wagaña'ñ gē'il+dia+ñ,  
 Like it it has become,

Wagaña'ñ gē'il+dia+ñ,  
 Like it it has become,

Gadō'+ Gałgā'lida-kun gadō' dai,gī'si,diañ.  
 Around Gałga'lida point around lots of canoes are  
 coming.

Wagaña'ñ gē'il+dia+ñ,  
 Like it it has become,

Wagaña'ñ gē'il+dia+ñ.  
 Like it it has become.

Now it has come to pass,

Now it has come to pass.

Plenty of canoes are coming around Point Gałgā'lida<sup>1</sup> (to  
 potlatches).

Now it has come to pass,

Now it has come to pass.

---

<sup>1</sup> A point of land southwest of Skedans village.

Gīnā' + hīñxa'n, gīnā' + hīñxa'n,  
 Things all sorts of, things all sorts of,  
 A L nao da'o-gadāldiañ, a L nao dao-gada'l diañ.  
 As many as grow up well, as many as grow up well.  
 Sqā'gī tī'ga q!alālī'nsgua,  
 Dog-kill he is not going to  
 salmon be able,  
 A L nao dao-gada'l diañ, a L nao dao-gada'l diañ.  
 As many as grow up well, as many as grow up well.  
 A xā'gu tī'ga q!alālī'nsgua a,  
 Halibut kill he is not going to  
 be able,  
 A L nao dao-gada'l diañ, a L nao dao-gada'l diañ.  
 As many as grow up well, as many as grow up well.  
 Ga'-igīts tī'ga q!alālī'nsgua,  
 Cedar-bark kill he is not going  
 (i. e., to chop) to be able,  
 A L nao dao-gada'l diañ, a L nao dao-gada'l diañ.  
 As many as grow up well, as many as grow up well.  
 As many things as grow (he may not kill).  
 As many things as grow (he may not kill).  
 Dog salmon he may not kill.<sup>1</sup>  
 As many as grow, as many as grow.  
 Halibut he may not kill.<sup>1</sup>  
 As many as grow, as many as grow.  
 Cedar-bark he may not kill<sup>1</sup> (i. e., chop),  
 As many as grow, as many as grow.

Gūs hīñ kūdjū'diañ, gūs hīñ kūdjū'diañ?  
 What are you for, what are you for?  
 Sgā'na hīñga-i kūdjū'diañ  
 Supernatu- you are (you) are there  
 ral power going to have for  
 Gūs hīñ kūdjū'diañ, gūs hīñ kūdjū'diañ?  
 What are you for, what are you for?

<sup>1</sup> Because the slaves will do it for him.

Gatxała'ñ lu ȿsdala-i kī'lskūna

In front of canoe to (have) he will not  
him pass like

Ā'hao ḥñ kūdjū'diañ

For that he is going to be

Gūs ḥñ kūdjū'diañ, gūs ḥñ kūdjū'diañ?

What are you for, what are you for?

Sgā'na ḥ'ngā-i kūdjū'diañ.

Supernatu- you are (you) are there  
ral power going to have for.

What are you for, what are you for?

You are to have a supernatural helper.

What are you for, what are you for?

You will not let canoes pass in front of you.<sup>1</sup>

That is what you are for.

What are you for, what are you for?

You are to have a supernatural helper.

I 2.

K!ūstī'ñ gwał'ñasi, k!ūstī'ñ gwał'ñasi, wā'ga qā'dji ḥa  
Two if there were, two if there were, their heads I  
dagaga'oł'ñasi.  
would keep.

K!ūstī'ñ gwał'ñasi, k!ūstī'ñ gwał'ñasi, wā'ga qā'dji ḥa  
Two if there were, two if there were, their heads I  
dagaga'oł'ñasi.  
would keep.

If there were two (boys), if there were two, I would keep  
their heads.

If there were two (boys), if there were two, I would keep  
their heads.<sup>2</sup>

<sup>1</sup> If people of low family passed close in front of chiefs' houses in their canoes, they might be injured or enslaved.

<sup>2</sup> As a mother received property from the parents of the girl her son married, she would have received more if she had had two sons. Mothers who did not make these gifts were laughed at.

(For Girls.)

## 13.

Ga'nhao dañ djā'ada-gadjū'gāñ, dañ djā'das, dañ djā'das,  
 For you are a woman, you are a woman, you are a woman,  
 dañ djā'adas, dañ djā'adas.  
 you are a woman, you are a woman.

Gañ dañ djā'ada-gadjū'gāñ, dañ djā'adas, dañ djā'adas,  
 For you are a woman, you are a woman, you are a woman,  
 dan djā'adas, dañ djā'adas.  
 you are a woman, you are a woman.

Xā'na qā'li lkliä'na-i kīldā'l!xaigaiagān dañ djā'adas, dañ  
 Skidegate Inlet the woods you are going to command you are a woman, you  
 (i. e. timber)  
 djā'adas.  
 are a woman.

For this you are a woman, you are a woman, you are a  
 woman, you are a woman, you are a woman.

For this you are a woman, you are a woman, you are a  
 woman, you are a woman, you are a woman,  
 To command the sticks (i. e., house-poles) of Skidegate  
 Inlet,<sup>1</sup> you are a woman, you are a woman.

## 14.

Hao dala'ñ sga'nxanhao ya'tē gada'lđiganē q!o'lđjat, hao  
 You only ones were brought up well chief women,  
 dala'ñ sga'nxanhao ya'tē gada'lđiganē q!o'lđjat,  
 you only ones were brought up well chief women,

Q!ō'na-kun gadō' ga lnda'l!xaga-iyu.  
 Skedans point around sit in his canoe and come  
 with him.

Hao dala'ñ sga'nxanhao, etc. (four times).  
 You only ones, etc.

Tci'nañ qō'naiya-i gwai'ga+gut ał dala'ñ dañq!ā'-isgidan sū.  
 Your grand-powerful his islands together you pulled it is  
 father said.

A'ñga gī a'ñgaxawā'yu.  
 Theirs to how they act with it.

<sup>1</sup> The girls of this family often married Skidegate chiefs. So the girl will command when house-poles are to be raised.

Hao dala'ñ sga'nxanhao, etc. (four times)  
 You only ones, etc.

Q!ēdās klia'oga gi gaxa-ūxansliya'-i yu.<sup>1</sup>  
 Tattoo for sit down (or take the position).

You, chief women, are the only ones brought up well enough; you, chief women, are the only ones brought up well enough,

To sit in (the chief's) canoe and come around Skedans point with him.

You, chief women, are the only ones, etc. (four times), To pull your powerful grandfather's islands<sup>2</sup> together, they say.

You, chief women, are the only ones, etc. (four times), To sit down to receive tattoo-marks.

## 15.

Hao a'+gadal, hao a'+gadal, a tci'na nā'ga qā'li+ gut  
 That is right, that is right, grandfather's house inside around the  
 dao<sup>3</sup> gutila qla-iguxanskiä'nsi.  
 in different sit around in groups  
 parts (the slaves).

Wa lkia'gua gaga'-i nañ qla'ouwas la hao aga'ñ gā'djida  
 Near the door far off one sits him let take care of you  
 hao aga'ñ gada'lda  
 let him take care of you

Hao a'+gadal (eight times).  
 That is right.

That is right, that is right, (the slaves) sit in groups around the inside of your grandfather's house.

Let the one sitting far off near the door take care of you, take care of you.

That is right, that is right.

<sup>1</sup> Yu is equivalent to hao.

<sup>2</sup> "Your grandfather" is Raven, and the islands are the Haida country and the mainland. Reference is perhaps made to mainland marriages.

<sup>3</sup> Equivalent to ga-i.

## 16.

Dī l!naxan gē'ildañ haao a gūdā'ñgani[hē].

I like that became they used to wish.

Wagaña'ñ o la gēiłsgia'ñ haao o.

Like that she became soon.

Ā'haō dala'ñ sga'nxan kīlsla-i<sup>1</sup> ya'ta dī gadaldjī'gañ  
 You only chief only you are (said of a high  
 (or fit) family)

haao o+.

They used to wish that I should be like that.

Like it she soon became.

You are the only ones fit to be chiefs' daughters.

## 17.

Hao dala'ñ sga'nxan kīlsla'is<sup>2</sup> ya'ta gada'lđigankwē;  
 You only chief are of a high family;

Hao dala'ñ sga'nxan kīlsla'is ya'ta gada'lđigankwē.  
 You only chief are of a high family.

Gī l! (aya+) qlotgā'ñdixan djā'gada'ñganî.  
 For they used to be soliciting (they) tried to get the  
 woman a long time.

Hao dala'ñ sga'nxan kīlsla'is ya'ta gada'lđigankwē;  
 You only chief are of a high family;

Hao dala'ñ sga'nxan kīlsla'is ya'ta gada'lđigankwē.  
 You only chief are of a high family.

You alone are fit to be a chief woman,

You alone are fit to be a chief woman.

For (you) they begged a long time (to obtain you in  
 marriage).

You alone are fit to be a chief woman,

You alone are fit to be a chief woman.

<sup>1</sup> Or gī'tsīs ("chief's daughter").

<sup>2</sup> The second verse of this song is identical with this one, except that qlo'lđijat ("chief woman") is substituted for kīlsla'is wherever it occurs.

## 18.

Hala' ga'gîñ gao-o (eight times)

Come, let her sit on my lap  
(or "let us have her")

Ga ga'os waļū'xan ḥa gu'tgi gagaga'ñgao gu'tgi ska'n-  
The villages all to each other hand (her) to each other hand.  
digo ḥa.

La sgun ga'gîñūgwā'ñ, ḥa sgun ga'gîñūgwā'ñ.

I only take care of her now, I only take care of her now.

Hala' ga'gîñ gao-o (several times).

Come, let her sit on my lap.

Come, let her sit on my lap! (eight times)

All the villages used to hand her to one another.

Now only I take care of her, now only I take care of her.<sup>1</sup>

Come, let her sit on my lap! (several times)

## 19.

Gū'slao gūdja'+gaña<sup>2</sup> dala'ñ ga kī'ñgatsgas ga dā daogîł  
Why your daughters you to news went down what did you  
come after,  
gadā'lañ?  
well brought up one?

Ga giña'ñ a gī xā'nhaο l! qā'yîñgā'ña gē'da gagîhiñā'ñ  
Crying for (no one) they attend you place where she is crying  
gaga'ogwañ gadal, gē'da gagîhiñā'ñ gaga'ogwañ gadal.  
lying about, well brought place where she is crying lying about, well brought  
up one, up one.

On account of what news of your daughters<sup>2</sup> going down  
to you (to The Land of Souls) did you come up for  
something, well brought up ones?

There is now no one to attend to you on account of  
your crying, where you are crying about (because there  
are now no slaves), well brought up one, where you are  
crying about, well brought up one.

<sup>1</sup> This means that all the people of all villages used to be slaves of this family, and so took care of the baby, but now the mother has to do it all herself.

<sup>2</sup> The second verse of this song is identical with this one, except that ūgo'ñ-gaña ("your fathers") is said to be substituted for the words gūdja'+gaña ("your daughters"), but go'ñga is properly applied only to a man's father.

## 20.

La sgā'nxāñ gē'idañ l! sū'ga.    La sgā'nxāñ hao gē'idañ  
 Those only are that they say.    Those only are that way,  
 L! sū'ga.  
 they say.

GAM il! la geitgā'ñāñ l! sū'ga.  
 Not (with) how- it was that they say.  
 us ever way

They alone belong to a high family, they say. They  
 alone belong to a high family, they say.  
 But it is not that way with us, they say.

21.<sup>1</sup>

Ha LA ha la+ ha lē'+, ha LA ha la+ ha lē'+.  
 (Laughter)

Ā'ga īḡga'odigāñ sgoa'na gwē+,  
 Here is black ground used one [of them],  
 where to be

Ha LA ha la+ ha lē'+, ha LA ha la+ ha lē'+.  
 (Laughter)

A gā'ldjidās<sup>2</sup> gā'ñāñ, a gā'ldjidās gā'ñāñ.  
 Crow like a, crow like a.

Ha LA ha la+ ha lē'+, ha LA ha la+ ha lē'+.  
 Here is where one of the black tattoo-marks used to be,<sup>3</sup>  
 Ha LA ha la+ ha lē'+, ha LA ha la+ ha lē'+.  
 (Black) just like a crow, (black) just like a crow.

<sup>1</sup> This song has to be sung last.

<sup>2</sup> The baby word for "crow."

<sup>3</sup> Probably this refers to the place where the child is supposed to have been tattooed in her former existence on earth.

Q!ō'na qē'gawa-i.

22.

Hao tci'nañ lanā'ga gua dā dā'ga.

Your grandfather's town ? you own.

Gā'godiya-i gua sgā'naga, Gā'godiya-i gua sgā'naga.

Lies large ? is it powerful, Lies large ? is it powerful.

Hao tci'nañ lanā'ga gua dā dā'ga.

Your grandfather's town ? you own.

Qīngodiya-i gua sgā'naga, Qīngodiya-i gua sgā'naga.

Lies down greatly ? is it powerful, Lies down greatly ? is it powerful.

Hao tci'nañ xāl tc!ā'anuga dā dā'ga uyā'tē gā'djuyañ.

Your grand-father's copper fire you own you only to sit greatly. are fit

Do you own your grandfather's town?

Lying large, has it supernatural power? Lying large, has it supernatural power?

Do you own your grandfather's town?

Lying greatly, has it supernatural power? Lying greatly, has it supernatural power?

You only are fit, sitting greatly, to own your grandfather's copper-fire.

(In Tsimshian.)

23.<sup>1</sup>

No'+ gunatō'+ na+ gunatō'+ (six times)

Wa+ gitcī<sup>2</sup> q!ayam gwa'tlksta nałnígān ahō'yūda  
down river (?) near cry (?)

wālsī'mgīgyēt<sup>3</sup> dāmgi+<sup>4</sup> q!adō'+  
noble men

No+ gūnatō'+ na+ gūnatō'+, no+ gūnatō'+ na+ gūnatō'+.

<sup>1</sup> This and the following song are unintelligible, although a number of words may be recognized.

<sup>2</sup> Perhaps gīsi ("down river").

<sup>3</sup> The translation of this word applies only to the latter part of the word, excluding the first three letters.

<sup>4</sup> Dām indicates future.

(In Tsimshian.)

## 24.

Hē-ē-ē-ē+ gwâ'ldâma aga'-i (six times)

Ha'naagē hē-ē-ē-ē+ gwâ'ldâma aga'-i ha-a-dî+ gîtcî q!al  
Womanmâs (a) nî'cîna ałgû'<sup>1</sup> ha-a-dî+ gîl bêlha ałgu  
not (?) haliotis not (?)

Hē-ē-ē-ē+ gwâ'ldâma aga'-i (three times).

Łgai-ū' lâ'nas.

## 25.

Dî'nâñ djat i'+ngadju+

My child a (comes out having)  
woman married,

Dî'nâñ djat i'+ngadju+

My child a (comes out having)  
woman married,[Aq!a] Q!aiya'-i aq!ōlgû'stâ+,  
Q!aiya'-i from the top of,

Dî'nâñ djat i'+ngadju+

My child a (comes out having)  
woman married,

Dî'nâñ djat i'+ngadju+.

My child a (comes out having)  
woman married.

My child comes out married,  
 My child comes out married,  
 From the top of (Mount) Q!aiya'-i,  
 My child comes out married,  
 My child comes out married.

<sup>1</sup> Probably a'łge ("not"), or łgu ("small").

## 26.

Gît'î'n-djatsgañ yā'nañ++ sū'++gañ;

Eagle-woman his has already he is saying;  
own married,

Gît'î'n-djatsgañ yā'nañ++ sū'++gañ.

Eagle-woman his has already he is saying.  
own married,

Adî'daxua xâ'nhao wa'ga gâ'djiwañ sū.

Near right behind even his sits greatly, he  
[the town] says.

Ha'lai wâ'ga da'ogîlkûxaogō;

Come, his (wife) let us all go up and get;

Ha'lai wâ'ga da'ogîlkûxaogō.

Come, his (wife) let us all go up and get.

Adî'daxua xâ'nhao waga gâ'djiwañ su.

Near right behind even his sits greatly he  
the house says.

He is saying he has married an Eagle woman;

He is saying he has married an Eagle woman.

He says she sits greatly right behind (the town).

Come, let us all go up and get her!

Come, let us all go up and get her!<sup>1</sup>

He says she sits greatly right behind (the town).

## 27.

Aga'ñ lē++dî'gō+, aga'ñ lē++dî'gō+, lgalai'gûl djîna's.

Get ready (for him), get ready (for him), lgalai'gûl women of.

Î'sîñ i'dja kûdjû'diañ e'++ya a îldjao i ai++iljao.

Again it is a boy, here nobleman, nobleman.

Get ready for him, get ready for him,<sup>2</sup> women of the  
lgalai'gûl<sup>3</sup> family.

Again it is a boy.<sup>4</sup>

<sup>1</sup> This refers to the marriage customs.

<sup>2</sup> That is, to marry him.

<sup>3</sup> An extinct branch of the Gi'tîns of Skidegate.

<sup>4</sup> Indicating that boys were scarce.

28.<sup>1</sup>

Giā'ɬū Xā'na qā'hi, giā'ɬū Xā'na qā'hi,

At the Skidegate Inlet, at the Skidegate Inlet,  
time time

Dā'ñiai dā ll̄da'ogo-ułai'ya,

To swell up you burst (on that day),

Sgałē īstā'ūli kī'lsla-i (four times).

Secret having chief.

Society one day

[or morning],

Ga-i ḥa īsta-uł kī'lsla-i (four times).

That do one day chief.

(again),

Ga'odjaos ga'-iļa īsta-uł kī'lsla-i.

Drum (town) at that do it some chief.  
place day,

Skidegate Inlet, Skidegate Inlet.

When you burst with swelling,

You had the Secret Society perform one day, chief.

Do it again, chief!

Do it one day at Drum Town, chief! <sup>2</sup>

## 29.

Dalā'ñ sgu'nxan gua+ ā'hao qīndia'haowus

You only ? here look about

Tcī'nañ ḥk!ia'nga x'ñga dalā'n hao ha-iludā'lL!xa ūya'te

Grandfather's timbers yours you got all out of the only fit  
(i.e., Raven woods to do  
peoples')

gadā'ldigwa'ñ.

highly moving around.

Uyatē' gā'daldiañ, uyatē' gā'daldiañ, kī'lsla-i ya'ta

Only fit highly moving only fit highly moving chief fit to be  
around, around,

gā'daldiañ.

highly moving around.

<sup>1</sup> The oldest of the set.

<sup>2</sup> Once when there was a great famine in Skidegate Inlet, the chief of Drum Town had enough property to hold a potlatch and save every one from starvation.

Are you the only ones who sit looking about?  
You are the only ones fit to get all your grandfather's  
timbers<sup>1</sup> out of the woods, chiefs highly moving around.  
Highly moving around, highly moving around, chiefs  
highly moving around.

Na yū'ans xā'-ida ga-i.

30.

NAñkí'lsLas gōñgā+ qīndjí'wayū hao hao qīnxié'ndalāñ.  
NAñkí'lsLas's father a great one, such a great one coming along.

Gua + qīngē'dao i+dja'n sū qīn'galaŵañ.  
Halloo! great chief is he great one moving  
says about.

Gua'+ qwīga (gī) gī'na gagítlūgīn ū'hao hao īs  
 Halloo! sky to some- stretched up he is it is he  
 thing (like a rope) there,  
 qīnxīē'ndal-ñguá'.

great one moving along.  
**Qîngé'dō i+dja'n sū q'îñlgâlwâñ gua'.**  
 Great chief is he great moving halloo!  
 says about,

He says it is NañkîlsLas's great father moving along so greatly.

Halloo, great chief moving about!

Halloo! he moves along greatly like something extending to the sky.

Halloo great chief moving about! <sup>2</sup>

<sup>1</sup> That is, the Raven peoples' house-timbers. The baby is addressed.

<sup>2</sup> Nañki'lstas's father would be an Eagle, and the mother pretends that he is reborn in her child.

## 31.

A'gua kílsla'-i aga'ñ iná'slda qí'nlgalúga'n hao hao.  
 Here is chief growing himself up so great as he sits.  
 Dañ kí'ñgat uguá', dañ kí'ñgat uguá'.  
 You are getting rich (or you are getting rich (or  
 great) sitting there, great) sitting there.  
 Dañ slú'lgalwáñ gua'. Dañ+ qí'nlgalwáñ gua'.  
 You are moving so greatly You are highly moving as  
 as you sit. you sit.  
 Dañ kí'ñgat uguá', dañ kí'ñgat uguá'.  
 You are getting rich (or you are getting rich (or  
 great) sitting there, great) sitting there.  
 Dañ slú'lgalwáñ gua'. Dañ+ qí'nlgalwáñ gua'.  
 You are moving so greatly You are highly moving as  
 as you sit. you sit.  
 Dañ slú'lgalwáñ gua'.  
 You are moving so greatly  
 as you sit.

Here the chief causes himself to grow up greatly as he sits.  
 You are becoming great, you are becoming great.  
 You are moving so greatly as you sit. You are moving  
 highly as you sit.  
 You are becoming great, you are becoming great.  
 You are moving so greatly as you sit. You are moving  
 highly as you sit.  
 You are moving so greatly as you sit.

---

Lgá'xetgu lá'nas.

## 32.

[Hao] í'siñ [a a] lgua' [a] dañ lalá'ga+gaga [ha] xéga'nł-  
 Again I do not your screens inside there will be  
 expect

íñá'-us wagí+gá'gíñá'ñ gá'lgalwan.  
 a noise for it (you) are (you) are moving  
 crying while sitting down.

I do not expect there will again be a noise inside your screens, for which you sit crying.<sup>1</sup>

## 33.

Hao ʃ'siñ a-a-a-a L'gua'-a-a-a Lūgūlī'ña<sup>2</sup> xētgā'+ dñ xatga'  
 Again perhaps Upset-Canoe in front of your father  
 ai+ dñ gałgā'ndā[ga] dñ gałgā'lao ɿñā'-us.  
 you look around at new you taken care of expect to  
 things sitting be.

Aiyañē'-ē-ē-ə ē-ē-ēyañ ə'-a-a aiyañē' q!o'ldjatga'+.  
 Be careful, be careful, chief-woman.

Hao ʃ'siñ a-a-a-a L'gua'-a-a-a giē'sta tlā'go xalandja'os ge  
 Again perhaps from where copper came from around  
 dñ xatga' ai+ dñ gałgā'ndā[ga] dñ gałgā'lao  
 your father you look around at new you be taken care  
 things of sitting  
 ɿñā'-us.

expect to be.

Aiyañē'-ē-ē-ə ē-ē-ēyañ ə'-a-a aiyañē' q!o'ldjatga'+.  
 Be careful, be careful, chief-woman.

Hao ʃ'siñ a-a-a-a L'gua'-a-a-a giē'sta ɿ'man xa'ndjusge  
 Again perhaps from where hide of some came around  
 mainland animal  
 dñ xatga' ai+ dñ gałgā'ndā[ga] dñ gałgā'lao  
 your father you look around at new you be taken care  
 things of sitting  
 ɿñā'-us.

expect to be.

Aiyañē'-ē-ē-ə ē-ē-ēyañ ə'-a-a aiyañē' q!o'ldjatga'+.  
 Be careful, be careful, chief-woman.

<sup>1</sup> These words are intended as a gentle reproof, reminding the child that he is too high born to cry in that way.

<sup>2</sup> A place north of Cape Ball.

Hao ʃ'siñ a-a-a-a L'gua'-a-a-a giē'sta gu'ljas x̄'ndjus gē  
 Again perhaps from where big variety came around  
 of abalone  
 dññ xatga' ai+ dññ gałgā'ndə[ga] dññ gałgā'lao  
 your father you look around at new you be taken care  
 things of sitting  
 hñ'a'-us.  
 expect to be.

Aiyañc'-c-c-a c-c-eyan a'-a-a aiyañc' q!o'ldjatga'+.  
 Be careful, be careful, chief-woman.

Again perhaps you expect to sit up high in your father's canoe,<sup>1</sup> chief-woman, and look around upon all things in front of Upset-Canoe.

Be careful, be careful, chief-woman !

Again perhaps you expect to sit up high in your father's canoe, chief-woman, and look around the place whence coppers come.

Be careful, be careful, chief-woman !

Again perhaps you expect to sit up high in your father's canoe, chief-woman, and look around the place whence h'man-hides come.

Be careful, be careful, chief-woman !

Again perhaps you expect to sit up high in your father's canoe, chief-woman, and look around the place whence abalones come.

Be careful, be careful, chief-woman.

<sup>1</sup> Chiefs' children used to be placed high up on blankets in the centre of trading-canoes so that they could look about. Here the baby is reminded of what she used to do in a former existence.

## 34.

Agua' q!oldja't xatgā'l++añ ɬdjiñ xā'-idaga-i gān  
 It may be chief-woman's fathers Bella Bella people with  
 Lūsqā'sl ïndjā'was gu tc!aanū' dji'iñā lā'na ḥa'-a-a-a  
 return by from being there the fire next to that let  
 canoe angry one  
 aga'ñ ha-i tc!itgā'go gū'anda.  
 let watch and tend you while you  
 lie about.

Gū'sta gī dā'gāgīñā'ñ gałgū'łwañ?  
 What for are you crying and sitting around  
 as a noble sits?  
 Gū'sta gī dā'gāgīñā'ñ gałgū'łwan?  
 What for are you crying and sitting around  
 as a noble sits?

Agua' q!oldja't xatgā'l++añ Gwai'got xā'-idaga-i gān  
 It may be chief-woman's fathers Ninstints people with  
 Lūsqā'sl ïndjā'was gu Łgia'gusta lā'na ḥa'-a-a-a aga'ñ  
 return by from being there (one) next to that let let  
 canoe angry the door one  
 ha-i tc!itgā'go gū'anda.  
 watch and tend you while you  
 lie about.

Gū'sta gī dā'gāgīñā'ñ gałgū'łwañ?  
 What for are you crying and sitting around  
 as a noble sits?  
 Gū'sta gī dā'gāgīñā'ñ gałgū'łwan?  
 What for are you crying and sitting around  
 as a noble sits?

Perhaps when the chief-woman's fathers return from being  
 angry with the Bella Bella people, that one (captured  
 slave) next the fire will take care of you while you are  
 lying about.

For what do you cry as you sit like a noble's child?

Perhaps when the chief-woman's fathers return from being  
 angry with the Ninstints people, that one next to the  
 door will take care of you while you are lying about.  
 For what do you cry as you sit like a noble's child?

## 35.

Lū'gua nāñ na'nga sl!a-i dja'kia qīndjā'waxāñ: wagi  
 At that some grand- hand wooden tray has been hurt, for it  
 time one's mother with square sides I hear:  
 gagīñāñ, wagi gā'lgālwa'ñ qlo'ldjida, qlo'ldjida, gadja'o.  
 (you) cry, for it (you) sit and chief-woman chief-woman, sit and  
 move around move.<sup>1</sup>  
 (i. e., the body),

Perhaps you are crying and are moving around for your grandmother's hand, which was hurt on a wooden tray, chief-woman, chief-woman.

## 36.

Dā'gua gā'gwaiya' gā'gwaiya', dā'gua gā'gwaiya'  
 You ? (whence) have have been you ? (whence) have  
 been falling falling, been falling,  
 gā'gwaiya'.  
 have been falling.

Dā'gua ga'gwaiya' gā'gwaiya'  
 You ? have been falling have been falling

Sq!aos qās gū'sta gua da gagwaiya' gagwaiya' da  
 Salmon- top of from : you have been have been you  
 berry bushes falling falling

gagwaiya' gagwaiya'.  
 have been have been  
 falling falling.

Whence have you fallen, have you fallen? Whence have you fallen, have you fallen?<sup>2</sup>

Did you fall, fall, fall, fall, from the top of the salmon-berry bushes?

<sup>1</sup> A woman of this family had such a large hand, that she could pick up enough berries to fill a wooden tray. This story is referred to, but the wording is rather obscure.

<sup>2</sup> That is, "How did you come to us?"

37.

Ha-ilā' gīdona';<sup>1</sup> ha-ilā' gīdona'.

Stop crying, chief's child; stop crying, chief's child.

Hao ̄is̄'ñ h̄í'ñ lgua ā ḡits̄is gaodjuwa'-i hao d̄an gan  
Again I do not chief's child's drums you for  
expect

xēḡifdia' h̄ina'gūs. Ha-i w̄ḡi(ñ) gaḡiñā'ñ gałgā'lwāñ.  
sound are going to. Now for it crying moving about  
seated.

Ha-ilā' ḡithū'na gadjū'gan.

Stop great chief's child of noble  
crying, child family sits.

Hai hai ḡithūna' gadjū'gan.

Now, now, great chief's child of noble  
child family sits.

Ha-ilā' gīdona'; ha-ilā' gīdona'.

Stop crying, chief's child; stop crying, chief's child.

Hao ̄is̄'ñ h̄í'ñ lgua ā ḡits̄is gua'gana'-i hao d̄an gan  
Again I do not chief's child's heavy planks you for  
expect

q̄'ñgao dia'o h̄ina'gūs. Ha-i w̄ḡi[ñ] gaḡiñā'n  
are going to lay are going to. Now for it crying  
gałgā'lwāñ.  
moving about seated.

Ha-ilā' ḡithū'na gadjū'gan.

Stop great chief's child of noble  
crying, child family sits.

Hai hai ḡithūna' gadjū'gan.

Now, now, great chief's child of noble  
child family sits.

Stop crying, child! Stop crying child!

I do not expect that drums will sound for you, the chief's  
child, again, for which you are moving about crying.

Stop crying, great chief's child!

Stop crying, great chief's child!

---

<sup>1</sup> Ha-ilā' gīdona' is equivalent to La'na gut u'fda nañgida's.

Stop crying, child! Stop crying, child!  
 I do not expect that they are going to lay heavy planks  
     for you, the chief's child, again, for which you are  
     moving about crying.  
 Stop crying, great chief's child!  
 Stop crying, great chief's child!<sup>1</sup>

## 38.

Ha didaxui'+gi'+ ana'ñ xan̄gō' lāndjī'+wa'+s la+.  
 Towards the woods some one facing sitting down (like he (who  
     common people) was sitting).  
 Dja lana' qlo'guga+ō+.  
 Say, stop telling lies.  
 Dañ siwułandjū'gā'+sga+[ha] djiga'laxwañ gi+djhao.  
 Your mouth will be crooked mosquito (i. e., people.  
     common people)

One sits here like a common person facing the woods.  
 Say, stop telling lies!  
 Your mouth will become crooked, mosquito people.<sup>2</sup>

## 39.

Hal' sqada'l gō'ñga ū skitgadjū'giagāñ-ułdies.  
 Come, chief's child's father, sing a song for the child this  
     (accompanied by drumming) morning.  
 La aga'ña gutda'wonā'ga hadigwa'ñ Qlō'na qē'gawa'-i.  
 You yourselves make ready in mind and time Those-born-at-Skedans.

Hal' sqada'l go'ñga ū skitgadjū'giagāñ-ułdies.  
 Come, chief's child's father, sing a song for the child this  
     (accompanied by drumming) morning.  
 La aga'ña gutda'wonā'ga hadigwa'ñ Dji'gua ał lā'nas.  
 You yourselves make ready in mind any time Town-of-Dji'gua-People.

<sup>1</sup> All this refers to potlatching and house-building.

<sup>2</sup> Some one uses the low-class word for "sitting down" to the child, and is told to stop or the wealthy will give away so many blankets as to put him to shame and "give him a bad name." That is what is meant by "your mouth will become crooked." Common people are called "mosquito people."

Hala' sqada'l gō'ñga ū skîtgadjū'giagāñ-ułdies.

Come, chief's child's father, sing a song for the child this  
(accompanied by drumming) morning.

Ła agāñna gutda'wonā'ga hadigwa'ñ Dā'gāñ sēl gīda'-i.

You yourselves make ready in mind any time Common-Food-Steamers.

Come, chief's child's father, sing a song for him, accompanied by drumming, this morning!

Be ready, Those-born-at-Skedans!

Come, chief's child's father, sing a song for him, accompanied by drumming, this morning!

Be ready, Town-of-Djí'gua-People!

Come, chief's child's father, sing a song for him, accompanied by drumming, this morning!

Be ready, Common-Food-Steamers! <sup>1</sup>

Adañ gō'+ñga nagā'ga, adañ gō'+ñga nagā'ga, Q!ō'na  
Your father's house in, your father's house in, Cape Q!ō'na

kun sq!ē'na-i hao[a] ga ta goñałxa'ndies.  
sea-gulls eating things are making cries.

Ga dañ gīdagałgā'ɬ uga'ñ.

All you are going to proudly  
these move as you sit.  
things

Adañ gō'+ñga nagā'ga, adañ gō'+ñga nagā'ga, Gilū'sams  
Your father's house in, your father's house in, Nass Inlet

sq!ē'na-i hao[a] ga tā goñałxa'ndies.  
sea-gulls eat things are making cries.

Ga dañ gīdagałgā'ɬ uga'ñ.

All you are going to proudly  
these move as you sit.  
things

<sup>1</sup> The families are told to be on the alert for invitations to a potlatch, when the child will be tattooed, etc.

In your father's house, in your father's house, Cape Q!ō'na  
sea-gulls<sup>1</sup> make cries as they eat.

You are going to bear yourself proudly in the midst of  
these things.

In your father's house, in your father's house, Nass Inlet  
sea-gulls make cries as they eat.

You are going to bear yourself proudly in the midst of  
these things.

## 41.

Hala' gagī'ñ gu, hala' gagī'ñ gu.

Come, let us take there; come, let us take there.  
(the baby) on (the baby) on  
our knees our knees

Gō'ñga na'ga qā'li gutgī gagaga'ñ, gutgī gagaga'ñ.

Its father's house inside to each hand it, to each hand it.  
other other

Hala' gagī'ñ gū', hala' gagī'ñ gū'.

Come, let us take it come, let us take it  
on our knees, on our knees.

Come, let us take (the baby) on our knees! Come, let  
us take (the baby) on our knees!

Hand it to one another inside of its father's house, hand  
it to one another!

Come, let us take it on our knees! Come, let us take  
it on our knees!

## 42.

Hao da'lāñ la'a hao dala'ñ la tcīna'-i lanā'ga<sup>2</sup> gut gīda  
You you grandfather's town upon chiefs'  
grand-father's town upon children  
ganlgalдиā'n,  
walking about,

<sup>1</sup> That is, those invited to the potlatch.

<sup>2</sup> Sometimes qaqa'ngā ("his town"), perhaps qaga'oga, was substituted for lanā'ga.

Dala'n sgun ya'dañs gî'tsîs, dala'ñ ya'daga.  
 You (are only fit to be chiefs' you are fit to be.  
 the) (ones) children,

Sqada'l's dala'ñ ya'daga,  
 Great ones you are fit to be,

Gîtsî's dala'ñ ya'daga.  
 Chiefs' you are fit to be.  
 children

You walk about as chiefs' children in your grandfather's town.

Only you are fit to be chiefs' children.

You are fit to be sqada'l (close relatives of chiefs).

You are fit to be chiefs' children.

---

Stasa'os qē'gawa-i.

43.

Wa'lu dî'nâñ gîda' kûxiâ'ñgwansi' lu gîñxan sî'lgët a'ñga  
 At that my child youth goes around as a when for alone my own  
 time nothing

la q!â'-ugwañ.

I sit around.

When my child becomes a youth, I shall vainly sit around alone (for he will go to live with his uncle).

44.

Gî'tîn-dja'tgañ ianâ'ñ sū'wañ.

Eagle woman of he married he says.  
 his own

Adî'daxua xâ'nhaao waga gâ'djiwañ sū'ugwâñ.  
 Here behind us yet his (wife) is sitting, he says.

Adî'daxua xâ'nhaao waga gâ'djiwañ sū'ugwâñ.  
 Here behind us yet his (wife) is sitting, he says.

Ha'lâ waga da'osgian dî'gô.

Come, his (wife) let us all go and get!

Ha'lā waga da'osgian dī'go.

Come, his(wife) let us all go and get!

Adī'daxua xā'nhaō waga gā'djiwan sū'ugāñ.

Here behind us yet his(wife) is sitting, he says.

Ha'lā waga da'osgian dī'go.

Come, his(wife) let us all go and get!

He says he has married his own Eagle woman.

Here behind us he says his wife is sitting.

Here behind us he says his wife is sitting.

Come, let us go and get her!

Come, let us go and get her!

Here behind us he says his wife is sitting.

Come, let us go and get her!

#### 45.

Dañ sgu'nxa'n gua djā'ada kudjū'diawîs,

You are not the woman we who belong to  
only one a low family,

Dañ sgu'nxa'n gua djā'ada kudjū'diawîs.

You are not the woman we who belong to  
only one a low family.

Djia'djats hao qoa'nga,

Women are plenty,

Djia'djats hao qoan kuha'oga.

Women plenty belonging to  
a low class.

You are not the only woman of our low-class family,

You are not the only woman of our low-class family.

There are plenty of women,

There are plenty of low-class women.<sup>1</sup>

<sup>1</sup> This contains a polite self-abasement, which is of course intended to be taken in exactly the opposite sense.

Sqoā'ładas.

46.

Wa'ga xē'gañ qeñg'ndala-i (four times).

His (son or daughter) noise went by on the water.

Agua ga'-idjīxuihao.

I wonder which way he is going  
(i. e., the child)!

Wa'ga xē'gañ qeñg'ndala-i.

His (son or daughter) noise went by on the water.

A'gua gwaisku'ngwi.

It must be towards the north point of the islands.

His great son (the child) went by upon the water with a great noise.

I wonder whither he is going!

His great son went by upon the water with a great noise.  
Perhaps to North Island (to invite the people to a potlatch).

47.

Hī hīyaihīya gwa-i kī'lsla-i hao ahai'ya aya qlai'gīndalañ  
Island chief this was coming  
I thought, but

Kīlsla'-is lua'-i lla qēngīndala-i, hī hīyai hīya.  
Chief's canoe, however, comes greatly.

I thought the island chief<sup>1</sup> was coming,  
But the chief's canoe comes greatly.<sup>2</sup>

<sup>1</sup> The "island chief" probably refers to Raven or another supernatural being.

<sup>2</sup> That is the canoe of this infant.

## 48.

Ayā'ñā kī'lsla-i gā'ñā (four times).

Be careful of chief my own.

Dja Lan ḥa q!ō'gugago.

Say, stop biting.

DAÑ si-ū' djigu'lðaxwañ gida'-i.

Your mouth mosquitoes common  
might be- things.  
come crooked

Be careful of my chief.

Stop biting!

Your mouth might become crooked, common mosquitoes.<sup>1</sup>

## 49.

Dā gut gua gagwai'ya gagwai'ya; qa'-idjis qās gū'sta  
You your ? to fall into to fall into spruce top from  
mind (the cradle) (the cradle);  
made up  
gagwai'ya; sq!aos qās gū'sta gagwai'ya.  
to fall in; salmon-top from to fall in.  
berry bush

Did you make up your mind to fall (into the cradle), to fall in from the top of a spruce-tree, to fall in from the top of a salmon-berry bush?

## 50.

Ā'dañ gō'ñga nā'gaga adā'ñ tci'ngā nā'ga, adā'ñ tci'ngā  
Your father's house in, your grand-house, your grandfather's  
nā'ga,  
house,

Gilū'sams<sup>2</sup> sq!ē'na-i ga tagō'ñālxandies ga dañ qoya'  
Nass Inlet sea-gulls make a noise while eating in you dear  
gā'lgalwañ.  
move about highly.

<sup>1</sup> The singer is probably drawing an analogy between the biting of mosquitoes and bad words used towards the rich by common people, who are called "mosquitoes."

<sup>2</sup> The second time this was sung, Q!ō'na kun ("Q!ō'na Point") was substituted for Gilū'sams.

A'dañ gō'ñga nā'gaga Łgai-ū'kun sq!ē'na-i ga tagō'ñal-  
 Your father's house in Skidegate Point sea-gulls make a noise while  
 xandies ga dañ gí'dagałgał.  
 eating in, you get higher all the  
 time (receiving  
 more tattoo-marks, etc.)

In your father's house, in your grandfather's house, in  
 your grandfather's house,

Where Nass Inlet sea-gulls (i. e., the Nass people) make  
 noises as they eat, you, dear, move highly.

In your father's house, where Skidegate Point sea-gulls  
 (i. e., Skidegate people) make a noise as they eat, you  
 get higher (i. e., become a greater chief) all the time.

## 51.

Ayā'ña Ȑldjao yaña x̄'lsis gañā'ñ gu'tgei dalā'ñ x̄'ldj̄  
 Be careful, noble men mine, leaves like to one another you are going  
 qē'ndaldiasga.  
 to grow.

Ayā'ña k̄'lsla-i gā'ña, ayā'ña k̄'lsla-i gā'ña.  
 Be careful, chief mine! Be careful, chief mine!

Be careful, my noble sons! you will grow to one another  
 like leaves.

Be careful, my own chief! Be careful, my own chief!

Łgā'xet ḡt̄nā'-i.

## 52.

Ā'gua t!a'gagua gagī'ñañ awā'gua k̄'lsla-i?  
 Right for it crying sitting right chief?  
 here here,

Ā'gua t!a'gagua gagī'ñañ awā'gua k̄'lsla-i?  
 Right for it crying sitting right chief?  
 here here,

Ā'gua ha'yat xa'nhaō dja'sasgañā dññ gō'tga dji'ldasga  
 Right will not belong your sisters yours sit up make him,  
 here higher  
 kī'lsla-i?  
 chief?

Lgā'natsgā'ñā sq!ens īs ga t'aglañalxañgla'ns gañā'ñ dññ  
 Cousins (yours are) sea-gulls are some make them cry by like you  
 (like) people stepping on  
 xē'tga sūsgī'ngas kī'lsla-i.

in front say is going chief.  
 of to be

Ā'gua tlaga'gua gagī'ñañ awa'gua kī'lsla-i?  
 Right for that crying sitting right chief?  
 here,

Are you crying for it, chief?

Are you crying for it, chief?

Are you crying for your sisters, that you be seated up  
 higher (on a pile of blankets)?

For your cousins, that there be people in front of you as  
 numerous as if people made sea-gulls cry, being obliged  
 to step on them, —

For those things are you crying here, chief?

### 53.

Diga gā'goaya+, diga gā'goaya+, yē hē hē,  
 To me you came, to me you came, yē hē hē,

Diga gā'goaya, diga gā'goaya.  
 To me you came, to me you came.

Awa'-i lla'hao dī'ga dīna'ñ ga gwaiya'gan.  
 Mother instead of to me my child to came walking.  
 some one else (me)

Awa'-i lla'hao dī'ga dīna'ñ gît gwaiya'gan.  
 Mother instead of to me my child chief's came walking.  
 another child

Awa'-i gā'dji wēhē,<sup>1</sup>  
 Mother of noble mother,  
 family

Awa'-i gā'dji awa'-i (four times).  
 Mother of noble mother.  
 family

<sup>1</sup> Equivalent to awa'-i.

You came to me, you came to me, yē hē hē!  
You came to me, you came to me.  
You came walking to me, calling me "mother," instead  
of to some one else.  
To me my child, who is a chief's child, came walking,  
calling me "mother,"  
Mother of noble family,  
Mother of noble family, mother of noble family, mother  
of noble family, mother of noble family.

54.

Gūgu's gi la gitgînâ' + n?  
What for he is crying like a  
(or she) noble's son [git]:

Gūgu's gi la gałgałwań? What for he moves around?

Atcī'na-i nā'ga-i gī la kungīnā'ñ<sup>1</sup> gałgałwa's ahi'gua, etc.  
Grandfather the house for he is crying moves about as  
he is seated.

Why does he cry as a noble cries (i. e., softly)?  
Why does he move around as he sits?  
He moves around and cries for grandfather's house.

Yā'k<sup>u</sup> gîtîna'-i.

55.

(Words in Tlingit )

<sup>1</sup> Equivalent to *gī'teñāñ*.

<sup>2</sup> This line is repeated several times.

## Haida Equivalent.

Xa'as x̄nhaο qē'gas wa'ga a'ñga k!ū'gaga'ñga :  
 Dogs even when they to them theirs love:  
 have pups

Wa'aθhao a'ñga ga dī k!ūga'gāñ.  
 That is why mine I love.

Even dogs love their offspring :  
 So I love mine.

## 56.

Ihiyiyaha, etc.

Q!ēt gā'atgē dāñ tc̄'ngañ a l! dā'lḡins lū dāñ gē'dāñḡin  
 Passage through to you guests come here when you used to dance  
 gañañ dāñ ḡetgā'ññāñ dā gūdāña'owus dā ku'ngiñansa.  
 like you to be dancing you thought to be so you cry for it.  
 (etc.)

Llū ga gē'dāñḡin gañañ wā'ga gē'daowus.  
 Olden things were like that way it is now.  
 times

Xa'lāñ dā'gans x̄nhaο gu'lxa lās dā'gaxida.  
 Slaves even own even abalone- good begin to own.  
 (common people) shells

Ihiya, etc.

Ihiyiyahä, etc.

You cry because you want to dance as you used to when  
 guests came through the strait<sup>1</sup> to you.

It is not now as it was in olden times.

Even slaves (that is, members of other families besides  
 the Yak<sup>u</sup> gi'tina-i) are beginning to own good abalone-  
 shells.

Ihiya, etc.

<sup>1</sup> The strait is probably Skidegate Channel.

## 57.

Hī hī ha hī, etc.

Lan lla ku'ngîñāñ.

Stop, how- crying.  
ever,

Lan lla kū'djiū.

Stop, how- and sit  
ever, down.

Liñā'n sqā'lñā-i dñ'ñga gu'tgāñ kūdñ'sdiga.

(Kind of stowed away yours lies in many caches one after  
skin) the other.

Í'siñ qā'li gut dā kūxiá'ñgwa'ñgasañ.

Again inside you will go round.  
(of house)

Lan a<sup>1</sup> sga'-iñ kilslia'-i t qē'gāñ.<sup>2</sup>

Stop your crying, chief I bore.

Hī hī ha hī, etc.

Hī hī ha hī, etc.

But stop crying!

Stop and sit down!

Your liñā'n blankets lie stowed away in many storehouses.

Again you will go round inside of the house.

Stop crying, chief I bere!

Hī hī ha hī, etc.

## 58.

Ihī ihī hī, etc.

Gū'gus tl'a'gahas dñāñ kūñgîñā'ñodigañ?

What for my child sits crying?

Gu'ljas tl'a'ga gwa dñāñ kuñgîñā'ñō?

Abalone- for ? my child cries?  
shells

Dññ gañā'ñ gwa dñ kilslia'wus qāñ t qē'gāñ.

You like ? I sit a chief, my uncle I bore.

<sup>1</sup> Equivalent to ta.

<sup>2</sup> The word dñāñgāñ ("my son") is sometimes substituted for t qē'gāñ.

Ihī ihī hī, etc.

For what does my child cry?

Does my child cry for abalone-shells?

Like you I sit as a chief, uncle<sup>1</sup> that I bore?

## 59.

Lí'ñguā xalda'ñgañ q!ō'lgēt [ahīyīa]

Why is it your slave close by,

Hao dā ilgīyā'gāñlañ dā sūkū'djiwañ?

You want something you say?  
you cannot get,

Dāñ qō'naga kūdjū'geda qāñ t qē'gāñ.

You are too foolish, my uncle I bore.

Why do you cry for something that you cannot get,  
Sitting close by your slave?<sup>2</sup>

You are very foolish, uncle I bore.

(*For Girls.*)

## 60.

Ihīhīa, ihīhīa (many times).

Tā'-idāldans dī'txa xā'nhao dī'nāñ kū'sqetgwansi lū sq!ao-  
Waves behind even my child looks around when salmon-  
gāns q!ana's at dī'nāñ dī gīnqō'nañgasañ.  
berries unripe with my child one will fool.

Ihīhīa, ihīhīa.

Ihīhīa, ihīhīa, etc.

When my child looks around behind the waves even, she  
will fool me with unripe salmon-berries.<sup>3</sup>

Ihīhīa, ihīhīa.

<sup>1</sup> One of the parents' ancestors is reborn: therefore the child is called "uncle."

<sup>2</sup> The mother calls herself the child's "slave" in jest. An "uncle" is reborn in the child.

<sup>3</sup> I could get no clew to the significance of these words, which are evidently partly metaphorical.

## 61.

I hīyaha, etc.

Gusta gīhao dī'nañ kuñgīññā'ñgāñ?

What for my child cries?

Q!ō'na kun xē'txa kuñdala-igī i'siñ gē'da kuñindā'lgasan  
Q!ō'na Point in front to pass along by again cries for she will travel by  
of canoe that canoe

q!o'lgan djā'ga?  
my master's wife?

Ihī', etc.

I hīyaha, etc.

For what is my child crying?

Does she cry to pass along again by canoe in front of  
Point Q!ō'na, my master's wife?<sup>1</sup>

Ihī', etc.

(*For Boys.*<sup>2</sup>)

## 62.

Ayī'hiya, ayī'hiya (many times).

Dā iśiñ gut lā'gaasañ Łgai-ū' l'nagā'-i qāñ t qē'gan.  
You too will be happy there Skidegate town, my uncle I bore.

Ayī'hiya, ayī'hiya (many times).

Ayī'hiya, ayī'hiya, etc.

You will again be happy there in Skidegate town,<sup>3</sup> uncle  
I bore.

Ayī'hiya, ayī'hiya, etc.

<sup>1</sup> By saying "master's wife," the singer implies that her child will marry a higher chief than herself. "Passing along again" refers to the former existence of the child. Point Q!ō'na is near Nasto.

<sup>2</sup> Song No. 62 is said also to be used for girls, with some changes in wording

<sup>3</sup> The Yā'k" gitinā'-i are said to have lived originally in the middle of Skidegate village.

## 63.

I hī'hia.

Gū'sgihao dā kungiñā'ñwañ?

What you are crying for?

Xā'na-qa'i gī gua dā ku'ñgīñāñ?

Skidegate Inlet for ? you cry?

Í'sīñ sta dāñ kīñawasañ.

Again from you will have news sent  
around about you.

I hī'hia!

What are you crying for?

Do you cry for Skidegate Inlet?

Again from there you will have news spread around about  
you (when your husband puts up a house-pole).

## 64.

Gadāldiañ, gadāldiañ (many times),

How great you how great you  
are, are! times)

Sū'digwañ gī'dadiañ, gī'dadian (last word repeated several

They said belonging to a belonging to a  
high family, high family

A da'lañ siñq!a'odaga agē'gī at t!ā'gwus k!l'tayū'-gadas  
You gambling-stick bag into with copper throw a great one  
(in exchange  
for services)

wa'at sgun gīdā'diañ sūdī'gwañ.<sup>1</sup>  
with it only belong to a they say.  
high family,

How great you are, how great you are! etc.,

They say belonging to a high family, belonging to a high  
family, etc.

In exchange you throw a great copper into the gambling-  
stick bag.<sup>1</sup> They say those with this are the only ones  
who belong to a high family.

<sup>1</sup> This is difficult to translate. Reference is made to a chief of this family who always staked a copper when he gambled, and invariably won.

Qā'-iał lā'nas.

(Songs of Qā-i Pnaga'-i.)

65.

Qā-i dí'txa+ ɬ qí'ngwañ qa'odī+ kí'lsla-i hñ ɬ qç'xa  
 Sea-Lion behind I was looking a while, chief is going I found,  
 (Town) around to be  
 kλ'nxida-i+.  
 boy just big enough  
 to walk.

Aiyā'ña, aiya'ña, kí'lsla-igan.

Take care, take care, my own chief!

Aiyā'ña qí'ngētgañ.

Take care, my own master  
 (or chief)!

While I was looking around behind Sea-Lion Town, I  
 found the future chief, a boy just big enough to walk.  
 Take care, take care, my own chief!  
 Take care, my own master!

66.

Qā-igagi+djat i+ niā'nai ga ai i'i'fangan.

A woman of Qā-i went out and went out and married.  
 married,

L! lqaixiaslaia'si gu lñ qé'da-i hao gao-uñañ gua kí'lsla-  
 They are going to call there canoe largest is gone in the ? chief  
 him, (i. e., chief's) morning,  
 igā'+na.  
 my own.

One went to Sea-Lion Town to marry.

They were going to call him, but the chief's canoe was  
 gone in the morning, my own chief.<sup>1</sup>

<sup>1</sup> An incident in the family history is involved. When they set out to call the chief who was going to marry, the canoe was gone. It was customary for the chief to give a canoe when one of his family married. This is probably referred to.

## 67.

Tcī'nañ sīlgā' nañ kūgwai'ya<sup>1</sup> skoa'gagīn gē'tgagī<sup>2</sup> hao.

His grand-father's place some went a long time ago behind was there.

Lū'ga gū'ga ga sl̄da'l̄dañ Lūgagū'ga ga qīngiñgī'ngā;  
On his canoe planks they put on on his canoe thing is great on the  
their sides water;

Wa'gan dī'na+ñ hī'dja+ha-i wa'gan dī'nañ kudjū'gaasañ.  
For it my child is a boy (baby word), for it my child is going to be a  
leader.

Yā'ña, yā'ña, kīlsla'-igan. Yā'ña, yā'ña, kī'ñgetgan.

Be careful, be careful, my chief! Be careful, be careful, my master!

My child is a boy because he is going to do as his grandfather did when one went to his place long ago.

After he had been there, his canoe was so deeply laden (with gifts), that they had to put the weather-boards on it (to increase its capacity);

For it my child is going to be a leader.

Be careful, be careful, my chief! Be careful, be careful, my master!

## 68.

Gut sī'+lgadaga'ñ xā'nhaο kī'ga kuqēda's at (a) lā  
Each right after even names aristocratic with he  
other (baby)

kia'gañao gūdā'gū.

call it sitting thought he would.

Kīlsla'-i kugwē'dalañ<sup>3</sup> sūwa'ñ.

Chief while walking hither he said.

Ā'yaña kī'ñget gō'ñga hīngā'n.

Be careful chief's father is going to be!

Dī'nañ ayā'ña q!o'l̄djat xā'tga hīngā'n dīna'ñ.

My child be careful, chief-woman father is going to be my child.

<sup>1</sup> Equivalent to qa'ga.

<sup>2</sup> Equivalent to gē'tgaqa.

<sup>3</sup> Kugwē'dalañ ("while walking hither") is a low-class word referring to the chief himself.

He thinks he would use high-sounding names, one after  
the other, (to the others of his own family.)<sup>1</sup>

He says the chief comes walking.

Be careful of the future chief's father!

Be careful of my child, the future chief-woman's father!

(Songs of Kaisun.)

69.

Qoandi'gīni quoandi'gīni kī'lsla-i +,

There used to there used to chief,  
be plenty, be plenty,

Dāñ nā'ga ga lla'hao qoa'ndigīnī kīlsla'-i ;

Your house in but there used to chief;  
be plenty,

Qoandi'gīnī+ qoa'ndigīnī kīlsla'-i ;

There used to there used to chief;  
be plenty, be plenty,

Qoandi'gīnī'+ qoa'ndigīnī' kīlsla'-i.

There used to there used to chief.  
be plenty, be plenty,

Lguā' nāñ l! tā'nga hū'gāñgīn kīndā'la wā klia'oga gī lā  
While one they came to saying hū on great waiting for for that  
by canoe, canoe, (=chief), it  
gāgīñā'ñ-gałgał.  
you cry and move.

Qoandi'gīnī, quoandigīnī, kī'lsla-i; quoandi'gīnī, quoandi'gīnī,

There used to there used to chief; there used to there used to  
be plenty, be plenty, be plenty, be plenty,  
kī'lsla-i.  
chief.

There used to be plenty, there used to be plenty, chief,  
There used to be plenty in your house, chief;

There used to be plenty, there used to be plenty, chief;

There used to be plenty, there used to be plenty, chief.

<sup>1</sup> The child is supposed to call others of his family by aristocratic names, and himself by a low one.

You cry and move about to see them come by canoe  
 (to the potlatch), great chief.

There used to be plenty, there used to be plenty, chief;  
 there used to be plenty, there used to be plenty, chief.

## 70.

Ala qí'ñgugwá'ñgaña-i, ala qí'ñgugwá'ñgaña-i.

I used to see it, I used to see it.

Dañ ná'gaga la'ahao tlagó's góðá'gañas hao gut at  
 Your house to I copper used for making now each with  
 boxes other

gatkíñdagá'ñdiesi ał<sup>1</sup> dañ kí'iñña kí'nlgalugani.

make a noise by knock- with you news of goes about as you  
 ing against move about.

Ala qí'ñgugwá'ñganí, ala qí'ñgugwá'ñganí (an indefinite  
 I used to see it, I used to see it.  
 number of times).

Dañ ná'gaga la'ahao malé'lga-i lga'djudia's (so) a'l dañ  
 Your house in cranberry-bushes grew of you  
 kí'iñña kí'nlgalugani.  
 news of goes about.

Ala kí'ñgugwa'ñgañ, ala kí'ñgugwa'ñgañ.  
 I used to see it, I used to see it.

I used to see it, I used to see it.

News went about that boxes made of coppers in your  
 house sounded as they knocked one another.

I used to see it, I used to see it.

News went about of cranberry-bushes growing in your  
 house.

I used to see it, I used to see it.

<sup>1</sup> Equivalent to at ("with").

71.

Ū+hua'<sup>1</sup>, ū+hua', ūhua'-a-a,  
 Loftiest one, loftiest one, loftiest one,  
 Dañ nā'ga ga l̄a qoa'ndigīnī gua kī'lsla-i.  
 Your house in there was formerly plenty, ? chief.  
 Gī'na uhua', uhua', qālī sku'na yūda'lgañas a,  
 Some- greatest greatest inside (some- smells strongly,  
 thing, one, one, thing) big  
 U'hua, ū'hua, qī'ndal?  
 Loftiest loftiest mightiest  
 one, one, one?

Loftiest one, loftiest one, loftiest one,  
 There used to be plenty in your house, chief.  
 Does not something big (i. e., a whale) smell strongly in  
 your house,  
 Loftiest, loftiest, mightiest chief?

72.

Ū'hua qīnda'l, ū'hua qīnda'l (la)  
 Mightiest chief, mightiest chief,  
 T!ak!lī'ngāña ga la' qī'nwa-i gaatxa'n qī'ndju,  
 His own children go to (be born from) without it chief,  
 (to be born) come out of (why not)  
 U'hua qī'ndal, ū'hua qī'ndal, ū'hua qīnda'l la?  
 Mightiest chief, mightiest chief, mightiest chief?  
 U'hua qīnda'l, ū'hua qīnda'l la,  
 Mightiest chief, mightiest chief,  
 Gī'sto dññ lū yū'ga a'wañ qī'ndju,  
 Who you as large settled chief,  
 down  
 U'hua qīnda'l, ū'hua qīnda'l?  
 Mightiest chief, mightiest chief?

<sup>1</sup> Uhua' is a very high word, only applied to one or two chiefs who attained especially great power.

Mightiest chief, mightiest chief,  
 Why did not he (Gadaga') choose to be born from his  
 own grandchildren (instead of from some of his sisters'  
 children), chief,  
 Mightiest chief, mightiest chief, mightiest chief?  
 Mightiest chief, mightiest chief,  
 Who is settled down into such affluence as he (Gadaga'),<sup>1</sup>  
 Mightiest chief, mightiest chief?

Nā'-ikun qē'gawa-i.

73.

Ydjisigwa'ns gī dī'nañ gwa'wañ sū'wasi.

Not a common my child he refuses says.  
 woman at all

Wa'gī dī'+nañ gwa'wañ nañ sū'wasi.

To it my child refuses, some one says.

A'ñga xā'nhaο īnasū'wa gītī'n-djats xān a'ñga īna'suwē+,  
 His own just there wants that Eagle-woman yet his says he wants  
 one that one,

A'ñga xā'nhaο īnasi'ñgwañ.

His own just there he will marry.

Even a noble woman my child says he refuses.

One says he refuses her.

He wants just that Eagle woman for himself (indicating  
 a particular one),

Just that one he will marry.

74.

Dja'+djāts l!aha'o lā, dja'djāts l!aha'o lā.

Women are better (than women are better (than  
 men), men).

Dja'djāts l!a kīñgē'diasla.

Women have more property.

<sup>1</sup> Gadaga', according to story, was the greatest chief of the People-of-Sea-Lion-Town.

K̄l̄sLa-i'gan k̄l̄sLa'-i dañ ḡe'tgwañ axan?  
 My chiefs (men) chiefs you are where?  
 of one's own family)

Women are better (than men), women are better (than men).  
 Women have more property.  
 Chiefs of my family, where are you?

(Masset Dialect.<sup>1</sup>)

L̄i'elañ q̄e'awa-i.

75.

Ēya hâ hiē', etc.

Qā'gaigaña nā'ga l!ao Sk̄i'lsîs xē'gandigi wa'di kuñgîna'ñ  
 Uncles houses but Sk̄i'lsîs makes a noise for it (he or she) is  
 in (potlatch) crying.  
 uga'-i.

Wa'di kū'djiwa ē'ya hâ hiē', etc.  
 For it sits greatly.

Ēya hâ hiē', etc.

But he (or she) is crying for the noise Sk̄i'lsîs (now reborn)  
 makes in his uncles' houses (at the potlatch).  
 For it he sits greatly.

76.

Ḡista l!ao daga'sado sî'liya dā ska'ndañ kudjū'gi[ḡe+]  
 Who but will own it after it you are crying are sitting  
 dō'nē aldjí'wai?<sup>2</sup>  
 younger are sitting?  
 brother

But do you sit crying over who will afterwards own it,  
 younger brother of good family?

<sup>1</sup> In the songs the Masset catch e is strengthened to Skidegate g.

<sup>2</sup> Or kū'djiwai.

Lí'êlañ kun l'nagā'-i.

## 77.

Ā'gua nā'nañ lga gut dí'nañ ku-i-ê'ndalane.  
It was his grand- land upon my child walks (a proud word).  
mother's

Wa'gan stla'ga kudja'oanē.  
For it his foot is dear.

GAM ḥa ku'ngiñañ Añ.  
Not you cry (excl.)!

My child walks proudly upon his grandmother's land.  
His dear foot is for that (i. e., to walk on it).  
Do not cry!

## 78.

Nanaigā'ña LAGA' sgā'nas gu'ljas q!ołda's lū sgā'nas gī  
Grandmother's land supernatural abalone- stole when supernatural to  
beings shells beings

ḥi kiä'gañgīn.  
I called.

GAM gīn gu dē guda'ñañ hai.  
Nothing I wish to eat (?) now.

When the supernatural beings stole abalone-shells from  
grandmother's land, I called to the supernatural beings.  
Nothing I wish to eat (?).

## 79.

Tcī'nañ lū'ga giū'gulaga, tcī'nañ lū'ga giū'gulaga.  
Grand- wave listens for, grand- wave listens for.  
father's father's

Sta llao tcīnā'ñ si'ga gut kū'djūgiagandalanē.  
After but grand- sea upon goes along stopping often on  
it father's the way (upon the water).

(He) listens for grandfather's<sup>1</sup> wave, he listens for grandfather's wave;

But afterwards he goes along upon grandfather's sea,  
stopping every now and then on the way.

## 80.

Ā'gua nā'nañ lga gut ku'lgałguña'-i gan waga'n s!la'ga  
 Here is her grand- land upon walking about for for it use (your)  
 mother's hands  
 kudjā'wan.<sup>2</sup>  
 dear.

Use your hands, my dear, to walk about upon grandmother's land.

## 81.

Gia'gañ l!ao yuā'ndaga-i, gia'gañ l!ao yuā'ndaga-i.  
 My crests how- are very large; my crests, how- are very large.  
 (or figures), ever, ever,

Hao q!a'lñas yuā'ndaga-i, hao q!a'lñas yuā'ndaga-i.  
 This image is very large, this image is very large.

Gia'gañ l!ao yuā'ndaga-i, hao q!a'lñas yuā'ndaga-i.  
 My crests, how- are very large, this image is very large.  
 ever,

Ła l!ao gaogē'łdasañ, Ła l!ao gaogē'łdasañ.  
 I them will put away, I them will put away.

Hao q!a'lñas yuā'ndaga-i, hao q!a'lñas yuā'ndaga-i.  
 This image is very large, this image is very large.

My crests (as carved) are very large, my crests are very large.

This image is very large, this image is very large.

My crests are very large, this image is very large.

I will put them away, I will put them away.

This image is very large, this image is very large.

<sup>1</sup> The "grandfather" here referred to is probably Raven.

<sup>2</sup> Kudjā'wan is also a "high word" for "to sit."

## 82.

A laga-i yuku'ndjudasi i'ngut sgā'nas ū dala'ñ yē'dada-  
 This land is a point (Rose Spit) on supernatu- those you left.  
 ral beings  
 dīgīnī.

Supernatural beings used to leave you on this point of land (i. e., Rose Spit).

SL!ē'ñā lā'nas.

## 83.

Hawā'nō qō'godāñ Skī'lsīs l'nagā'-i.  
 Still stands Skī'lsīs's town.  
 Gām t̄ dī'gu ku'ñgīnāñāñ.  
 Not upon me cry.  
 (my knees)

Skī'lsīs's town still stands.  
 Do not cry upon my knees!

## 84.

Yēn dāñ i'skudals lū gām t̄ dī'gu ku'ñgīnāñ hañ.  
 Truly you are chief (or if not you on my cry!  
 "dear") (imp.) (knees)  
 Dī gwa ga lgaiqendigwā'ñus.  
 I am not rich.

If you are truly a chief (reborn), do not cry upon my knees!

I am not rich.<sup>1</sup>

<sup>1</sup> The child is scolded as being a reborn chief, and too great to cry.

## 85.

Gū'gus t!ao dAñ sū'kudjiwañ gia'ga t!a'gwa?  
 What for you are crying? things for?  
 (clothing)

Wask!iēn a'ña dAñ giā'nda kudjū'asañ.  
 But yours you shall wear chief (or "dear").

For what do you cry, chief (or dear)? For clothing?  
 You shall wear it, chief (or dear).

## 86.

Nañ gēst' dī'na qoga'-iwas lū' naas gadō' dī'na kū'sqedā-  
 Out of his house mine goes out when, house around mine will walk  
 gwañasañ.  
 and look.

l'djaø dā'ñAł kuda'ltc!aasañ.  
 Chief with my dear will enter.  
 (or rich man)

When my child goes out of his house, he will walk around  
 among the houses and look about.  
 With chiefs (only) my dear will enter.

Skî'daoqao.

87.<sup>1</sup>

Dañ tcîn lk!iä'nao dan da qä'tcū kū'udañ.  
 Your grand- by stick (cedar you for is looking chief's son  
 father trunk used for (or "dear").  
 canoe)

Ga'ił'eAñ kū'slîgAł.  
 To yourself go straight up.

Your grandfather's canoe is looking for you, dear.  
 Go straight up to it.

<sup>1</sup> Sung also as a "proud song" (kā'kagadañ sə'laña-i).

88.

Ula'man gi'lgigaslas lū tc!a'Añ gut ku'sgetgîñ.

U'l'a'man is on the sea when his canoe upon the captain  
(in sight) companions looked about.

A ḥagA'ñ kī'lslia kudjū'da.

Make yourself a chief's son, dear.

Haiya kî'lsLa-i, haiya kî'lsLa-i, ha'oîsîn kî'lsLa-igan.

Now chief, now chief, again chief.

When Ula'man<sup>1</sup> lay in sight on the sea, the captain looked about upon his companions (allowing them to relax their efforts).

Make yourself a chief's son, dear.

Again he is a chief, is a chief, is a chief.

<sup>1</sup> Ula'man is a long, low hill near Rose Spit, generally the first sighted by canoes from Port Simpson and neighboring places in the Tsimshian country. The mother is probably thinking of the time when her child will come home from trading with the Tsimshian. A third song, which I was unable to obtain in Haida, tells in the first verse about intermarriages between the young men of the Ski'daoqao and young women of the St'y'istas; in the second verse, of intermarriages with women of the Git'i'ns of Masset.

## II. — MOURNING-SONGS.

(Kí'ldjao qaga'n or S<sup>e</sup>ai'ga s<sup>e</sup>alaña.)

(Masset Dialect.)

Yak<sup>u</sup> lā'nas.

89.

Hao gua dāñ qā'gułagī.  
? you are going down.

Djigō'es gu qagū'laga kuda'l.  
Sun there is going down, dear.

Are you going down?  
The sun there is going down, dear,<sup>1</sup>

90.

Qeda'o gu wa qeda'o gu wa, gada'-i hí qēga'na.  
War men ? killed war men ? killed dear daugh- I bore.  
you, you ter

Qēda'o gwa wa, qēda'o gwa wa.  
War men ? killed war men ? killed  
you, you.

Did warriors kill you, did warriors kill you, dear daughter  
that I bore?

Did warriors kill you, did warriors kill you?

<sup>1</sup> The dead man is likened to the sun.

<sup>2</sup> Literally, "did."

91.

Qoangē'dañ, qoangē'dañ, qoya'sga

It becomes too it becomes too dear.  
much, much,

Qoangē'dañ, qoangē'dañ, qoya'sga.

It becomes too it becomes too dear.  
much, much,

Qoangē'dañ, qoangē'dañ, qoya'sga.

It becomes too it becomes too dear.  
much, much,

Qoangē'dañ, qoangē'dañ, qoya'sga.

It becomes too it becomes too dear.  
much, much,

It becomes too much, it becomes too much, dear.<sup>1</sup>  
It becomes too much, it becomes too much, dear.  
It becomes too much, it becomes too much, dear.  
It becomes too much, it becomes too much, dear.

SL!ê'ña lā'nas.

92.

Gū'stas lī'nañ a q!ē'nañ ana'ñ xi'ladīgwañdañ?  
What (nothing) myself certain shall use for medicine?

Gū'stas lī'nañ a q!ē'nañ ana'ñ xi'ladīgwañdañ?  
What (nothing) myself certain shall use for medicine?

Q!ē'nañ a dī alkū'skīdēgwañ.

For myself I have nothing.

Qoya's dañ xāñhiñ'a'-i.

Dear your face.

What medicine shall I use (in my affliction)?

What medicine shall I use?

I have nothing to comfort me.

Your dear face (I long for).

---

<sup>1</sup> That is, my grief is too great to bear.

93.<sup>1</sup>

Qo-ēs llí'ñalañ "a-i ḥ kusi't!al.

Clouds open with through, look down.  
your hands

Dañ ḥū'yīña-i dañ xa'ñiña-i.

Your body all your face all (we  
wish to see).

Parting the clouds with your hands, look down (from  
Tā'xet's house).

We wish to see your body and your face.

94.<sup>2</sup>

K!iwa'-i l! nañ qä'ñas lū gwī nañ qä'-idañ.

The trail but one could see if upon one could go.  
(of the dead) (= I)

Gwai'yē dañ a'łdjiwa-i.

Elder brother, your whole body.

If I could see the trail (of the dead), I would enter upon it.  
Elder brother, (I want to see) your whole body.

95.<sup>3</sup>

Gîn st!é'diguña-i gwai'yai,

Some- makes my heart elder brother,  
thing sick (or very  
(= you) sad),

Gîn st!é'diguña-i.

Some- makes my heart  
thing sick.

Something (i. e., the loss of you) makes my heart sick,  
elder brother.

Something makes my heart sick.

<sup>1</sup> Sung only by the women of this family.

<sup>2</sup> Sung by a man named Skilqoë'las for his brother.

<sup>3</sup> Sung by the same man as Song 94.

## 96.

Ha'k!un dλñ gudλ'ns k!iēn gu ḡam qe'id LAK!ala "a dī  
 Like that you thought although : not tree shelter of in  
 dλñ qla'odañ-ūdja.  
 you seated me :

If you thought so (i. e., if you chose to die), why did you  
 not seat me in the shelter of a tree?<sup>1</sup>

Tās lā'nas.

## 97.

[This was composed by Qadjiqō'k<sup>u</sup> when his niece was  
 drowned in Q!a'nān River, and her body could not be  
 found.]

Gū'stas, gi t̄ da'-indAgwañgāñ?  
 What for I poor one searching?  
 Hā'djadia nā'da-i.  
 Alas! my niece.

For what am I, unfortunate one, looking?  
 Alas! my niece.

T!ō'lk!a git̄anā'-i.

98.<sup>2</sup>

LA'gas dāñ qā'ñ kū'gits l̄ū aga'ñ t̄ kū stāñ ḡindagia'ñaxāñ.  
 Land you see, beloved when your- dear two if you made in canoe.  
 one self, (or chief),

If you had seen land, beloved, you would have saved  
 yourself, dear.<sup>3</sup>

<sup>1</sup> The last part of this is metaphorical. It means, "Why did you die so suddenly?"

<sup>2</sup> Sung by the wife of one lost at sea.

<sup>3</sup> This is merely the sense of the Haida.

## Family Doubtful.

99.

Gam ḥa i'llda qē'gaxañgo (repeated over and over).  
 Not you at us look.

Do not look at us.

100.<sup>1</sup>

Dalañ gu kī'lsta-us dī l!ao ḡam kī'lstasta dī gudalñhañgan.  
 Your ? voices are I but not have a tired I want to.  
 tired, voice

Your voices are tired, but I do not want to have a tired voice (i. e., I do not want to cease wailing).

<sup>1</sup> Perhaps a song of the Liēlañ qē'awa-i.

### III. — MISCELLANEOUS SONGS.

(Masset Dialect.)

Battle-Song (Gu ïsda's s<sup>ë</sup>ä'laña-i) of the <sup>ë</sup>ao sl!an l'nagä'-i.

101.

Ä'gua Skï'lñis l'nagä'-i <sup>ë</sup>ai'ya gagö'das hō.  
Here Skï'lñis's town lies.  
Dañ gua gū'la dō'na-i (repeated four times).  
You ? think it younger  
good brother?

Here lies Skï'lñis's town.  
Are you pleased with it, younger brother?<sup>1</sup>

---

Battle-Song sung in Tsimshian.

102.<sup>2</sup>

[Sung around the head of an enemy raised upon a pole.]  
You Tsimshian people are foolish. Are you like coppers?<sup>3</sup>

---

<sup>1</sup> The "younger brother" is perhaps a captive or an opponent in battle.

<sup>2</sup> I was able to obtain only the translation of this song.

<sup>3</sup> Because they were fearless in battle.

## Battle-Song of Women.

103.

[Song by women during the absence of their husbands with a war-party.]

Sk!λ'ga-o tla'ēt qō'nagāñ.

Sk!λ'gao, this killed many people.  
one

Sk!λ'gao killed (and enslaved) many people.

Song used by All Families in making Peace  
(Ga lā' s̄a'lāñ-a-i).

104.

Yēl dī tāda's lū q!e'nañ dī u'nsatgaiya'ndō.

Raven me ate if myself I would not know.

Ao līsīnōt daga'ñ l sū'g.

Now first time for myself I am singing.

If Raven had eaten me,<sup>1</sup> I would not know myself.  
Now for the first time I am singing to myself.

Song used by the <sup>ə</sup>ao sl'an l'nagā'-i in making Peace.

105.

Xā'la gwai'yē gō'lgāl q!ē'aosgiēn.

Haidas' island green has become.

The island of the Haida has become green (i. e. the hats have appeared as when spring comes and the foliage turns green.)

<sup>1</sup> "Being eaten by Raven" seems to mean being killed in war.

## Songs of Derision.

[Songs of this kind were largely in Tsimshian. The following is a translation of one of them, used in making fun of a poor man who pretended that he was a chief.]

## 106.

Laugh at the chief! for, although he is a chief, he has no rattle in his hand.



# TSIMSHIAN TEXTS

(New Series)

By FRANZ BOAS.



## INTRODUCTION.

THE following texts in the Tsimshian dialect of the Tsimshian language were written down by Mr. Henry W. Tate, a full-blood Indian of Port Simpson, British Columbia, in Tsimshian, with interlinear translation, according to the alphabet adopted by Bishop Ridley in his Tsimshian translations of the Gospel (published by The Society for Promoting Christian Knowledge). This material was revised by me, with the assistance of Mr. Archie Dundas, a full-blood Tsimshian from New Metlakatla, Alaska. Apparently some slight differences in dialect have developed between the Tsimshian of the older people who staid in British Columbia, and the younger generation who migrated to Alaska. The phonetics, as given here, are those of Archie Dundas.

The following alphabet has been used to represent the sounds of the Tsimshian.

- a* . . . . short *ə* with a strong leaning towards *ɛ*, which depends largely upon the following consonant. Before *m*, *n*, *w*, the *a* is fairly pure. Before *l*, *t*, *k*, it is almost *ɛ*.
- ā* . . . . long sound, always pronounced with retracted lips, and therefore more like *ă*.
- b* { . . . . distinctly sonant, but more strongly articulated than in English.
- d* { . . . . distinctly sonant, but more strongly articulated than in English.
- e* . . . . obscure weak *e*, as in *flower*.
- ē* . . . . *e* with glide towards *i*.
- g* \* . . . . distinctly sonant, anterior palatal, with affricative glide towards *y*, more strongly articulated than English *g*.
- g* . . . . distinctly sonant, middle palatal, like English *g* in *good*, but more strongly articulated.
- g* . . . . the same, velar.
- h* . . . . as in English.
- i*, *ī* . . . . continental *i*.
- ī* . . . . open *i*, as in *hill*.

- k*, *k'* . . . surd and fortis of *g*.  
*k*, *k'* . . . surd and fortis of *g*.  
*g*, *g'* . . . surd and fortis of *g*.  
*l* . . . . sonant *l*, with full glottal articulation and long continued.  
*l'* . . . . the same, with great stress of articulation.  
*m* . . . . as in English.  
*m'* . . . . the same, with great stress of articulation.  
*n* . . . . with fuller glottal articulation than in English.  
*n'* . . . . the same, with great stress of articulation.  
*o*, *ō* . . . . as in *note*, short and long.  
*ō* . . . . like *o* in German *voll*.  
*á* . . . . like *aw* in *law*.  
*p*, *p'* . . . . surd and fortis of *b*.  
*r* . . . . a very weak, strongly sonant middle palatal trill.  
*s* . . . . the tip of the tongue is turned up and touches the palate just behind the alveoli. The teeth are closed, and the air escapes laterally. The sound effect is intermediate between *s* and *sh*.  
*t*, *t'* . . . . surd and fortis of *d*.  
*u*, *ū* . . . . like *oo* in *root*.  
*w* . . . . as in English, but more strongly sonant.  
*w'* . . . . the same, with greater stress of articulation.  
*x* . . . . velar aspirate, like *ch* in German *Bach*.  
*y* . . . . as in *year*, but more strongly sonant, with full breath.  
*y'* . . . . the same, with greater stress of articulation.  
*dz*, *ts*, *ts'* affricative sonant, surd, and fortis, with purer *s* sound than the *s* described before.  
<sup>o</sup> . . . . indicates parasitic vowels which accompany some short and all long vowels. These are glottal stops with the weakened timbre of the preceding vowels. *ā<sup>o</sup>*, for instance, sounds almost like *ā.t* (where *.t* indicates a very weak *a*), *ā<sup>o</sup>* like *ā.t*, *ī<sup>o</sup>* like *ī.t*, *ē<sup>o</sup>* like *ē.t*. After short vowels, the sound resembles the simple glottal stop.  
<sup>-</sup> . . . . connects proclitics and stems.  
<sup>=</sup> . . . . indicates typographic division.

In the following texts the grammatical forms given by Archie Dundas have been given preference over those of Mr. Tate, who tends to substitute the forms peculiar to direct discourse for those characteristic of indirect discourse.

Thus, he writes, —

Iukdī'det dīl ḥgu'⁹gədit (instead of Iukdī'daga dīl ḥgu'⁹gətga⁹) she and her daughter were hungry (p. 72, lines 1 and 2).

nâ'⁰kE hanâ'⁰x a galgâ'lxDET deda ne-wî-la'kdET (instead of nâ'⁰kE hanâ'⁰xga⁰ a galgâ'lx gesge ne-wî-la'ktga⁰) the woman lay with her back to the great fire (p. 72, line 18).

ada lat sagait-dâ'dET da dem dô'xdET (instead of ada lat sagait-dâ'ga⁰ asge demt dô'xtga⁰) then, when she gathered them in order to take them (p. 74, lines 4 and 5).

It is in accord with this tendency that he omits very often the terminal *-ga⁰* indicating absence, which Dundas uses regularly. The same tendency may be observed in the texts dictated to me by Matthias, a native of Old Metlakatla in 1886, and printed in A. C. von der Schulenburg's Grammar;<sup>1</sup> while a text dictated to me by Mrs. Morison, a native of Port Simpson, which may be found at the same place,<sup>2</sup> does not show the same tendency. Examples taken from Mr. Tate's manuscript are: —

Ada la dem kse'ret (instead of kse'retga⁰) when she went out (p. 72, line 27).  
da g'îk yâ'⁰ hanâ'⁰x (instead of hanâ'xga⁰) then the woman went again (p. 74, line 16).

In other cases Mr. Tate uses the indicative where Dundas prefers the subjunctive.

gaksta! wâ'⁰gA wî-mexmë'⁰ (instead of gakstat wâ'⁰sgA wî-mexmë'⁰) behold!  
he found a large grouse (p. 74, line 13).  
wula wâ'lga wula wula-dza'bedET (instead of wula wâ'lsga) thus did the hunters.

He also often omits the possessive *-t* of the third person, and the demonstrative terminal *-t*.

In the written texts, inaccuracies of construction creep in easily. I should have preferred a revision of the texts with Mr. Tate, but this was not feasible.

I published a text with interlinear translation and grammatical notes in the "Zeitschrift für Ethnologie," 1908, pp. 776-797. A grammatical sketch of the language is contained in the "Handbook of American Languages."<sup>3</sup>

FRANZ BOAS.

<sup>1</sup> Die Sprache der Zimshian Indianer, pp. 188 et seq.

<sup>2</sup> Ibid., pp. 183 et seq.      <sup>3</sup> Bulletin 40 of the Bureau of American Ethnology.

1. Adā'ogam Asdi-wā'l  
lig'i L!i-ne-newā'ōdem lax-dā'u.

Wāi, ḥa gwā'ntgesge wi-lē'ōksem de'rem laā'xdaga<sup>0</sup>  
a'sge ne-g'a'desge Ksia'n, ada dī-hō'ksgesge klā'ōltga sīg'i=  
dēmnā'ōxga<sup>0</sup> a'sga spagait-derem laā'gam g'a'tga<sup>0</sup> dił īgū'ō=  
īgem hanā'ōxtga<sup>0</sup>, gu na'ksgesge klā'ōltga ne-g'a'desge ks=  
5 gig·ā'nitga gal-ts!a'pga<sup>0</sup>. Ada al t!ā's nā'ōt gesge ne-lep=  
gal-ts!a'ptga<sup>0</sup> ge'sge G:iits!elā'serga<sup>0</sup>. Ks-g'aadzetzga gal=  
ts!a'pga<sup>0</sup>, nīnl'i'sga ḥa wi-lē'ōksem gwā'ntgesga derem laā'x=  
degesge gal-ts!aptsla'pga<sup>0</sup>.

Ada ḥa dza'ksge na'ksge sīg'idemnā'ōxga<sup>0</sup>, ada ḥa g'ik  
10 dē-dza'ksge na'ksge īgū'ōīgem hanā'ōxtga<sup>0</sup> asge derem  
laā'gatge gan de'retga<sup>0</sup> asge wul g'ap-wi-lē'ōksem derem  
laā'xgesge wul-dzexdzō'xga<sup>0</sup>; gan-hē'lde de'redet.

Ada ḥa k!e'reltge sa'ga da lep-g'ileks-dedā'lxsgē sīg'i=  
dēmnā'ōxga<sup>0</sup> asga ḥa wul k'udī'ōtge, gan-hā'utga<sup>0</sup>: "Ē ā'p!exdī  
15 ā ndze ḥa txal-wā'sde īgū'ōīgida<sup>0</sup>." Ada dī-ha'usga īgū'ōīgem  
hanā'ōxtga<sup>0</sup>: "Ē ā'p!exdī ā ndze ḥa txal-wā'sde nā'i, dze ḥa  
g'isi-yā'ī ā ndza ḥa gā'ōl awā'ōt, ada ndem ga'bē ne-wunā'yat,  
ada dem ts!ā'yūt."

(Wāi, di wula ô'kse derem laā'xdet g'i-klā'ōt q!ayim  
20 gā'ōmsew wul gwā'ntgedet da sem-ts!er gwa'tget. Nīnl'i't  
īn lu-q!a'gan txanlī g'at gan-de'ret.)

Gan ḥa k!e'reldē sat, da wul haldem-bā'ōsga sīg'idem=  
nā'ōxget a dem wula gā'ō awā'ō īgū'ōīgem hanā'ōxdet ā  
lax-da'uga<sup>0</sup>. Wati-txas-nī'sa da dī-haldem-bā'ōsgē sup!a'sem  
25 hanā'ōxga<sup>0</sup> asge dem dit gō'ōsgē awā'ōs nā'ōtga<sup>0</sup>. Gan-dī=  
yā'ōt gesge lax-dā'uga<sup>0</sup>.

Ada wul txal-nde-wutwā'ōdet gesga n-lu-spa'gasge gū'ō=

## 1. The Story of Asdi-wā'l;<sup>1</sup> or, The Meeting on the Ice.

Well, when a great famine reached [touched] the people of the Skeena, then a chieftainess was also among the starving people, and a young woman who had married a man of a town way up the river. Her mother, however, was in her own village at Canyon. That town is way down the river, that was when the great famine reached [touched] the villages.

Then the husband of the chieftainess died, and the husband of the young woman also died of starvation, for the starvation in the villages was really great: therefore many died.

Then one day the chieftainess talked to herself when she was hungry: therefore she said, "I remember when I used to meet my daughter." Then the young woman also said, "I remember (think) when I meet my mother when I go down the river, when I go near her, then I shall eat food, then I shall have enough to eat."

(Well, the famine struck [the people] every year in the winter, when it was very cold. It was that which cleared off all the people: therefore they died.)

Therefore one day the chieftainess arose to go on the ice to the young woman. On the same day the young woman also arose to go also to her mother. Therefore she also went on the ice.

Then they met between the two towns on the ice.

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<sup>1</sup> This name is also pronounced Asi-wā'l.

p!eltge galts!apts!a'pga<sup>0</sup> asge lax-da'uga<sup>0</sup>. Sem-mela-luk-dí'daga dił lgū'lg̤etga<sup>0</sup>. A'lg̤e sge'rel dem g̤a'b̤et. Mela-ts!ens-de'ret d̤is nā'̄tga<sup>0</sup>. Ada wul wa'ndet a bā'̄kdet at ā'u ne-gan-nī'neksg̤etga<sup>0</sup> guda de'redesde wul de'rem 5 laā'xd̤ega<sup>0</sup>.

Lā na'ga ha'ut, a'da wul laxlē'̄xgedet ā nebā'̄ketga<sup>0</sup>. Ada wul dzagam-wā'ls gr'sge dem dzōxt ge'sge ne-miā'nsg̤a wī-ga'ng̤a<sup>0</sup>. Ada wul k!uł-yā'̄sge sup!a'sem hanā'̄xga<sup>0</sup>. Adat wā'̄sge<sup>1</sup> k!e'reltge lō'gōm g̤alā'̄msd̤ega<sup>0</sup>. Ada dit 10 g̤ins nō'̄t ge'sge ne-stā' lō'gōm-g̤alā'̄msd̤ega<sup>0</sup>. Ada dit lep-ga'psge ne-stā'tga<sup>0</sup>.

Adat wul dza'psga lg̤u-wā'lp la'xsga<sup>0</sup>. Ada wul hiyā'ks̤ga tg̤i'ntga<sup>0</sup> asge dem lu-la'kt gesge lg̤u-ts!em-wā'lp la'xsg̤e dze ḥa lā'lg̤etga<sup>0</sup>. Ada ne-gā'ga dem lā'lg̤etga<sup>0</sup>, adat wul 15 wī-se-gwa'lge la'ktga<sup>0</sup> a dem wul le'mgem lā'lg̤etga<sup>0</sup>. Ada dem ama wul laxst!a'egatga<sup>0</sup>. Ne-stā' n-la'ktge wul dī-nā'̄ke wi-lē'̄ksetga<sup>0</sup> ā g̤ā'lex; ada ne-g̤ik nestā'̄de wul dī-nā'̄ke lg̤u-yā'̄ksem hanā'̄xga<sup>0</sup> a galgā'lx gesge ne-wī-la'ktga<sup>0</sup>.

20 Ada ḥa se'relksge ā'̄tgega<sup>0</sup> da ts!lī'̄nge g̤a't ge'sge awā'̄sge lg̤u-yā'̄ksem hanā'̄xga<sup>0</sup>. Ada gun-iā'̄t ge'sge wul-nā'̄ketge, adat sel-a-nā'̄ketga<sup>0</sup>. Ā'lg̤et sa'̄ltge wi-lē'̄ksetga<sup>0</sup>. Da sem-ganlā'̄kga<sup>0</sup> da ginē'̄tgege su-plā'sem y!ū'̄tga<sup>0</sup>, ada wul dā'ułtga<sup>0</sup>. Da wul di-na-nī'̄detga<sup>0</sup> asge 25 ḥa dem ts!a'k:asge n-la'ktga<sup>0</sup>.

Ada wul g̤ił haldem-bā'̄sge lg̤u-yā'̄ksem hanā'̄xga<sup>0</sup> asge dem se-mā'̄stga<sup>0</sup>. Ada ḥa dem kse'retga<sup>0</sup>, da n!axn!ō'itge wul a'lg̤ixsge Hats!enā'̄stege wā'̄tge. (Hō'ig̤igatge g̤ilag̤ā'̄ga<sup>0</sup>, am ā'lg̤e nin!i'̄tga<sup>0</sup>. Līg̤i-tnā'̄t īn n!axn!ō' 30 wul a'lg̤ig̤a Hats!enā'̄sga<sup>0</sup>, ada segausē'at a līg̤i-g̤a hasa'xtga<sup>0</sup>. Nin!i'̄ gant se-wā'̄de ts!ū'̄ts!E gwa<sup>0</sup> ał Hats!enā'̄stt.)

Ada wula kse'resg̤a lg̤u-yā'̄ksem hanā'̄xga<sup>0</sup> asge dem

<sup>1</sup> Tate has ge'rel ("to pick") instead of wā<sup>0</sup> ("to find").

They were both very hungry, (she) and her daughter. There was nothing to eat. Both were left (alone) by death, (she) and her mother. Then they sat down and wailed and wept because of their husbands, who had died of starvation.

When they had cried for some time, they stopped wailing. Then they went ashore to make a camp at the foot of a large tree. Then the young woman went about. Then she found one rotten hawberry. Then she gave to her mother one half of the rotten hawberry, and she herself ate (the other) half.

Then she made a small house of branches, and they began to drill fire to make a fire in a small house of branches, where they lay down. Before they lay down, they made a great fire to lie down warmly. Then they slept well. On one side of the fire the old woman, on her part, lay down with her back to the fire; and on (the other) side the little noble woman, on her part, lay down; they were with their backs towards the fire.

When it was midnight, a man entered (and went) to the little noble woman. He went to her and lay down, and they lay down together. The old woman did not notice it. Early in the morning, the young man arose and went out. Then they, on their part, saw that their fire was about to be extinguished.

Then the young noble woman arose again (and went) to get bark. When she went out, she heard the one sing whose name is Hats!Enā's. (It is like a robin, but it is not he. When somebody hears Hats!Enā's speak, he has good luck with whatever he wishes. That is the reason why the name of that bird is Hats!Enā's ["Good Luck"]).

Then the young noble woman went out to gather bark.

se-mā'⁰stga⁰. Ada wul gun-iā'⁰t ge'sge wul ba'tsgesgA wī-lögōm sā'⁰menga⁰. Adat gā'⁰ wī-na'gem gan a dem ha-se-g·a'łem mā'⁰stga⁰. Ła hi-yā'⁰gut sa-g·iłg·a'łge mā'⁰set, łla g·ik tgi-k⁹łe'l¹ ne-mā'⁰se wī-sa'⁰menga⁰. Ada łat sagait-5 dō'gatga⁰² a'sge demt dō'xtga⁰, gaksta-tnā'⁰ t wā'⁰ łguda'sx ge'sge spagait-mā'⁰sga⁰. Ada wul lu-ya'ltget ge'sga ne-łgu-wā'lbet la'xstge a'sge lu-ā'msga⁰. Ada wul wī-se-la'ksetga⁰. Adat yā'⁰desge łgu-da'sxga⁰. Adat ga'=bretga⁰; txal-ā'dzegat a k!e'relde sa as dep nī'⁰tga⁰.

10 Da łla g·ik ganłā'⁰kga⁰, da g·ik wult gā'⁰ ne-sī wul se-mā'⁰stga⁰. Adat g·ik gā'⁰ wī-na'gem ha-g·ił-mā'⁰stga⁰.<sup>3</sup> Ada g·ik wul tgi-k⁹łe'l¹ mā'⁰set. Ada wul g·ikt sagait-dō'xtga⁰. Gakstat g·ik wā'⁰sga wī-mexmē'⁰ ge'sge spagait-ne-se-mā'⁰stga⁰; a łgesge'rem lu-ya'ltgetga⁰. Adat g·ik 15 yā'⁰de; txal-ā'dzagadεs nī'⁰tga⁰, a k!e'relde sa'ga⁰.

G·ik ganłā'⁰get, da wul g·ik yā'⁰ łgu-yā'⁰ksem hanā'⁰xga⁰; adat g·ik gā'⁰sge ne-miā'nsge wi-sa'⁰menge sī-wul se-mā'⁰stga⁰. Adat g·ik gā'⁰ wī-na'gem gan at sa-g·iłg·a'łge mā'⁰set. Ada g·ik tgi-k⁹łe'l¹ mā'⁰set; ada g·ik wult sagait-20 dā'⁰tga⁰. Adat g·ik wā'⁰ wi-le'⁰ksem a'utaga⁰; adat wul y!aga-gā'⁰tga⁰; adat k'!nā'mtges nā'⁰t. Adat gā'⁰det nā'otge wī-ā'utaga⁰. Adat lī-mā'⁰lge txal-ā'⁰dzegas dep nī'⁰t a gū'⁰p!elde sat.

G·ik ganłā'⁰k adat g·ik <sup>4</sup> gā'osge dem se-mā'⁰stga⁰. 25 Adat g·ik wā'⁰sge wī-sts!ł'⁰l ge'sge spagait-mā'⁰sga⁰. Adat y!aga-gā'⁰tga⁰; adat k'!nā'mt ges nā'⁰tga⁰. Adat lū'nagatget nā'⁰tga ne-sa'misge sts!ł'⁰lga⁰.

G·ik ganłā'⁰k da g·ik wul yā'⁰tga⁰ a'sge se-mā'⁰stga⁰. Adat wā'⁰sge wī-ma'ti ge'sga spagait-mā'⁰sga⁰. Ada wult

<sup>1</sup> Tate has łā ("to stretch") instead of tgi-k⁹łe'l ("fell down").

<sup>2</sup> Tate has dā ("to put down") instead of dōg ("to take").

Then she went to the place where a large rotten spruce-tree was standing. She took a very long stick as a means of breaking off the bark. When she began to break off the bark, the bark of the great spruce-tree fell down. Then when she gathered up [among what she was going to gather up], behold! she found a little squirrel among the bark. Then she returned to her little house of branches, being of good heart. Then she made a large fire. Then she roasted the little squirrel. Then they ate it; it was enough for one day for them.

When it was morning<sup>3</sup> again, she went again to the place where she had been before to get bark. She took again a very long means of breaking off bark. Then the bark fell down again. Then she gathered it up again. Behold! she found [again] a large grouse among the bark that she was gathering. She returned happy. Then she roasted it also; it was enough for them for one day.

It was morning again, and the little noble woman went again; she went again to the foot of the large spruce-tree where she had been before to gather bark. Again she took a very long stick to break off the bark. The bark fell down again, and she put it together again. Then she found a large porcupine. She took it down and gave it to her mother. Then her mother took the large porcupine. Then she burnt it over, and it was enough for them for two days.

It was morning again, and she went again to gather bark. Then she found a large beaver among the bark. She took it down and gave it to her mother. Then her mother dried the meat of the beaver.

It was morning again, and she went again to get bark. Then she found a large mountain-goat among the bark.

<sup>3</sup> Tate has na-ha-sa-g'it̄em mā'ostga<sup>0</sup>.

<sup>4</sup> The form ada g'ít̄k is also correct.

hū<sup>0</sup>tges nā<sup>0</sup>tga<sup>0</sup> asge demt ḥemā<sup>0</sup>mtga<sup>0</sup>, dat wul y!aga-gā<sup>0</sup>sge wī-ma'tiga<sup>0</sup>. Adat wul txal-ya<sup>0</sup>nsge se-wā'lp la'xst-ga<sup>0</sup> a'sge dem lū<sup>0</sup>nksensge sa'mim ma'tiga<sup>0</sup>.

G'ik k!e'relde ganlā<sup>0</sup>kga<sup>0</sup>, da g'ik wul yā<sup>0</sup>t ge'sga dem  
5 se-mā<sup>0</sup>stga<sup>0</sup>. Adat g'ik sa-g'īlg'a'īgesge mā<sup>0</sup>sga<sup>0</sup>. Ada  
g'ik tgi-kū'le'lsgē ne-mā<sup>0</sup>sge wī-sa<sup>0</sup>menga<sup>0</sup>. Sem-nī<sup>0</sup>dz̄etge  
wul tgi-txal-hō'ksgesge wī-ō'lga<sup>0</sup>. Adat g'ik hū<sup>0</sup>tges  
nā<sup>0</sup>tga<sup>0</sup> a'sge demt ḥemā<sup>0</sup>mtga<sup>0</sup>. Ada wult y!aga-gā<sup>0</sup>sge  
wī-ō'lga<sup>0</sup> a'sge awā<sup>0</sup>sge ne-wā'lbga<sup>0</sup>. Ada wult g'ik aks-  
10 ya<sup>0</sup>nsge ne-wā'lbtga<sup>0</sup> a'sge dem wā'lp lū<sup>0</sup>nk!esgem sa'mitga<sup>0</sup>.

G'ik ganlā<sup>0</sup>kga<sup>0</sup>, da g'ik wul yā<sup>0</sup>t ge'sga ne-wul sī-se-  
mā<sup>0</sup>stga<sup>0</sup>. Adat g'ik wā<sup>0</sup>sge wī-medi<sup>0</sup>kga<sup>0</sup>. Adat g'ik  
hū<sup>0</sup>tges nā<sup>0</sup>tga<sup>0</sup> a gun-ḥemā'mtget a wul ḥgu'ksentge demt  
ḥā<sup>0</sup>lsgē wī-lē'ksem medi<sup>0</sup>kga<sup>0</sup>. Ada g'ik semgal wī-yē<sup>0</sup>tga<sup>0</sup>.  
15 Gan ḥat wula bā<sup>0</sup>lga<sup>0</sup>. Adat am-y!aga-dō'xsgē ne-sa'mitga<sup>0</sup>.  
Ada lu'-dzaga-hō'ltgesge ne-wā'lbt ā lū<sup>0</sup>nk<sup>1</sup> sa'mitga<sup>0</sup>.

Ada txan!i' ganlā<sup>0</sup>get negā'ga dem yā<sup>0</sup> se-mā<sup>0</sup>set, ḥat  
g'ik n!axn!ō' wul a'lg'īxsgē Hats!Enā<sup>0</sup>s ge'sge ne-ts!uwā'nsge  
wī-lō'gōm sa<sup>0</sup>menga<sup>0</sup>. G'ik k!e'reltge ganlā<sup>0</sup>kga<sup>0</sup>, ada  
20 g'ik bax-iā<sup>0</sup>sge dem se-mā<sup>0</sup>setga<sup>0</sup>; adat g'ik wā<sup>0</sup>sga wī-  
wudzi<sup>0</sup>ga<sup>0</sup>. Ada ḥa ne-gā'ga demt hū<sup>0</sup>tges nā<sup>0</sup>tga<sup>0</sup>, da  
n!axn!ō'ide wul gun-yā<sup>0</sup> g'at ge'sge hak!ā<sup>0</sup>tga<sup>0</sup>, gana sa-  
tgu-ya'ltgetga<sup>0</sup>. Ḩakstatnā'h! ama pla'sem su-pla'sem y!ū<sup>0</sup>ta  
gun-hē<sup>0</sup>tget ge'sga hak!ā<sup>0</sup>tga<sup>0</sup>. Sem-sa-bā<sup>0</sup>sga<sup>0</sup>.

25 Adat ge'redaxtge ama su-pla'sem y!ū<sup>0</sup>taga<sup>0</sup>: "Gā<sup>0</sup> wā'ni  
ya gwa<sup>0</sup>?" Ada ha'usga hanā<sup>0</sup>x ges nī<sup>0</sup>tga<sup>0</sup>: "Ē, n̄exnō'x,  
hiā'gwa se-mā<sup>0</sup>su ya' gwa<sup>0</sup>. Nin!i' ne-wul wā<sup>0</sup> ya'ts!esget  
ā txan!i' ganlā<sup>0</sup>get. Ada se-mā<sup>0</sup>su." Adat sta-dī-yā<sup>0</sup>tge  
su-pla'sem y!ū<sup>0</sup>taget ge'redexsgē su-pla'sem hanā<sup>0</sup>xga<sup>0</sup>:  
30 "A'l me wulā'idi gu wul amiā' txan!i' ya'ts!esga<sup>0</sup> wa'yīn?"

<sup>1</sup> The form lū<sup>0</sup>nḡem is also correct.

She called to her mother to help her, and they took down the large mountain-goat. Then they increased (the size) of the house they had made of branches to dry the meat of the mountain-goat.

It was morning again, and she went again to gather bark. Then she broke off again the bark. The bark of the large spruce-tree fell down again. Verily, she saw a large black bear (falling) down with it. Again she called to her mother to help her. Then they took the large black bear down to their house. Then they increased again (the size) of their house for [a house for] drying meat.

It was morning again, and she went again to the place where she had been before to gather bark. Then she found a large grizzly bear. Again she called her mother to come and [towards] help her, because she could not move the large grizzly bear. It was very fat. Therefore they cut it up [spread it]. Then they just took down the meat. Then their house was full [inside across] of dried meat.

Every morning before she went to gather bark, she heard [again] Hats!Enā's speak on the top of the large rotten spruce-tree. One morning she went up again to gather bark. Then she found a large caribou. Before she was about to call her mother, she heard a man going up to her from behind: therefore she suddenly turned around. Behold! a handsome young man stood near, behind her. All of a sudden she was much afraid.

Then the handsome young man asked her, "What are you doing here?" Then the woman said to him, "O supernatural one! I (am beginning to) gather bark here. That is where I find animals every morning. Then I gather bark." Then the young man continued, and questioned the young woman: "Do you not know whence all the animals come that you have found?" Then the woman

Ada ha'usge hanā'⁰xga⁰: "Ā'yint." Ada wul ha'usge supla'sem y!ū'⁰ta ge'sge hanā'⁰xga⁰: "T ne'riut' in k!ilk·!ina'm ya'ts!esge da gwan, gu īā' wula wutwā'⁰yin da se-se-mā'⁰sen. Adat g'ik nī'⁰da na-ts!i'⁰n desde hī-wō'gasem da wul 5 dzō'xsem." Nin!i'⁰sge wul lu-q!ā'⁰ge gā'⁰tsge īgu-yā'⁰ksem hanā'⁰xga⁰.

Ada wul k!wā'⁰demlgetga⁰. Ada ha'utga⁰: "Ndō' ma'= ḥe'les nō'⁰n ā hasa'gau de n dem y!agai-na'ksgen." Ada wul ā'⁰sgesge su-pla'sem y!ū'⁰taga⁰ a'sge txan!i'sge gā'⁰ ge 10 dem āmt ge'sge hanā'⁰xga⁰. Ada īa ga'udisge ha'utga⁰, da wul sa-dzī'epgtga⁰. Ada a'l wul bax-gō'it!eks nā'⁰t ge'sge wul huwā'ltga⁰ asge īā' wul k!wa'⁰t!estga⁰. Adat ge'redaxtget nō'⁰tga⁰: "Gā⁰ gan-sem-ā'yu-want?" Ada wult pīā'retga⁰ su-pla'sem hanā'⁰x get nā'⁰tga⁰ a'sge wu'la gun- 15 nē'⁰s gesge ama pl'a'sem y!ū'⁰ta ges nī'⁰tga⁰. "Adat ma'he deda k!ā'i," da'ya ges nā'⁰tga⁰; "T nē'⁰tget' in k!ilk·!ina'm txan!i' ya'ts!esge wutwā'yut ā txan!i ganłā'⁰ge da se-se-mā'⁰sut. Adat g'ik gun-ma'he y!agai-hasa'xde demt na'ksgu amī'm dza anā'⁰xt. Ada īa g'ik ga'odi ā'⁰sget a dem 20 ama wula wā'lem dīl g'ap-tzan!i' gā'⁰ demt wul ḥemā'm. Ada hī ga'odi ha'udi ya gwa⁰ da wula sa-dzī'⁰ptga⁰."

Ada wult anā'⁰xdet nā'⁰tga⁰; gan-łat hī-anā'⁰xdet nā'⁰t da sa-n!axn!ō'ide wul al'a'lg·ixsge Hats!enā'⁰set a'sge ne-lax-ts!uwā'nsge wī-lō'gōm ga'nga⁰; nin!i'⁰ sī-wul se-mā'⁰stge 25 ne-miā'⁰ntga⁰. Adat tgi-kū'le'sge t!epxā'⁰detge wut!a-me=dī'⁰kga⁰, dīl t!epxā'⁰detge ô'lga⁰, dīl t!epxā'⁰detge wut!a-ma'tige tgi-amiā'⁰t ge'sge wī-lax-lō'gōm sa'⁰minga⁰. Ada g'ik sa-hē'⁰tgese su-pla'sem y!ū'⁰taga⁰. Ada sem-lu-ā'msgē gā'⁰ts nā'⁰sga⁰ īguwā'lksem hanā'⁰xga⁰, da wulat y!aga-ks- 30 du'⁰ltge hanā'⁰naxge su-pla'sem y!ū'⁰taga⁰. Ada wult na'ks gesge īguwā'lksem hanā'⁰xga⁰, dat wulat y!aga-dō'xtge su-pla'sem y!ū'⁰tage ne-ya'ts!eskset.

said, "No." Then the young man said to the woman, "I am the one who has given to you the animals that you always find among the bark that you are gathering, and I am [he is] also the one who entered (your house) when you were beginning to sleep in your camp." That was when the young noble woman was glad [hollow in her heart].

Then she was pregnant. He said, "Go and tell your mother that I desire to marry you." Then the young man promised every thing good to the woman. When he finished speaking, he suddenly disappeared. However, her mother came up to where she was, for she had been away [lost] for a long time. Then her mother asked her, "Why have you been away so long?" Then the young woman related to her mother that a young man had shown himself to her. "Then he told me," she said to her mother, "it was he who has given all the animals that I found every morning when I gathered [made] bark. He also asked me to say that he desires to marry me if you should agree; and he has also (finished and) promised that we shall be rich, and that he will help us with everything. When he finished speaking this, he disappeared suddenly."

Then the mother agreed; and when her mother began to agree, they suddenly heard the voice of Hats!Enā's on top of the large rotten tree, — that one, where she had gone before to gather bark, at its foot. Then two large grizzly bears fell down, and two black bears, and two large mountain-goats came down from the top of the large rotten spruce-tree. Then the young man suddenly stood there again. The mother of the princess was very happy [good at heart], and the young man accompanied the women down. Then he married the princess, and the young man took down the animals.

Adat wul dza'bесge gū<sup>0</sup>p!eltge wut!a-huwā'lpga<sup>0</sup> a'sga  
dem se-lū<sup>0</sup>nk sa'mītga<sup>0</sup>. Ada ḥa ā'msga sga-na'kga<sup>0</sup>, da  
kse-laxla'xge ḥgū<sup>0</sup>lgem y!ū<sup>0</sup>tga<sup>0</sup>.<sup>1</sup> Ada wul pla'sge ḥgu-  
ā'mlgega<sup>0</sup>. Ada sem-gal lu-ā'm gā<sup>0</sup>ts negwā<sup>0</sup>tga<sup>0</sup>, gan-ḥa  
5 k!e'relge sa'ga<sup>0</sup> da gun-hū<sup>0</sup>tgEtge ḥgū<sup>0</sup>lgetga<sup>0</sup>. Adat na  
daxda'mdesge wā<sup>0</sup>pxtga<sup>0</sup> a'sget se'-g'a'tga<sup>0</sup>. Ada sem-ā'm  
gasgā'utga<sup>0</sup> sem-su-p!a'sem y!ū<sup>0</sup>tatga<sup>0</sup>. Negwā<sup>0</sup>de ḥguā'mlge  
gwa'it Hats!enā<sup>0</sup>set; nin!i' gō'it!ekset ge'sge awā<sup>0</sup> hanā<sup>0</sup>  
neg a'sge hī-dzō'xtga<sup>0</sup>. Nin!i's nī<sup>0</sup>de sem-ama p!a'sem  
10 su-p!a'sem y!ū<sup>0</sup>taga<sup>0</sup>, nin!i' Hats!enā<sup>0</sup>set.

Adat n!axn!ō'da txan!i' ne-g'a'da Ksia'n wula wā'lsgē  
t!epxadō'ltge hanā<sup>0</sup>ng'at īn<sup>2</sup> wā<sup>0</sup> Hats!enā<sup>0</sup>set. Ada hal-  
hō'ltge ne-huwā'lpt ge'sge wul leksg·ig·a'de lū'nksem  
sa'miga<sup>0</sup>. Gan wī-sagait-yā<sup>0</sup>sge txan!i' ne-g'a'desga qlala-  
15 ksia'nga<sup>0</sup> a demt gī<sup>0</sup>sgesge lū'nksem sa'mi a awā<sup>0</sup> hanā<sup>0</sup>=  
nagat. Ada ā'm sga-na'ktga<sup>0</sup>, da wul sem-ama ga-wā'ld  
a'sget wā<sup>0</sup>t!esge lū'nksem sa'mi ge'sge txan!i'sge wul  
dzexdzō'x ge'sga tgu-kdū<sup>0</sup>ntga<sup>0</sup>. De'rem laā'gatge gant  
gī<sup>0</sup>ksge sa'miga<sup>0</sup>.

20 Ada ne-qā'ga dem gā'it!eksgē ga-de'rem laā'gat a dem  
wā<sup>0</sup>t; ada wult k!līnā'msge Hats!enā<sup>0</sup>sde ge'sge ḥgū<sup>0</sup>lgetga<sup>0</sup>  
— a'sde ḥa ga'odisde net sa'k!leda<sup>0</sup>; ada ḥa su-p!a'stga<sup>0</sup> —  
k!līna'mde na-ha-kda'kt, dīl txa<sup>0</sup>psxande nehawā'ltga<sup>0</sup>, dīl  
q!a<sup>0</sup>dem t!ō<sup>0</sup>tsgEga, dīl qā'itga<sup>0</sup>, dīl q!ā<sup>0</sup>tga<sup>0</sup>, dīl gō'kga<sup>0</sup>,  
25 ganł gus-sga'nem wul wā<sup>0</sup>sga<sup>0</sup>. Nin!i'sge k!līnk!līna'mt  
ge'sge ḥgū<sup>0</sup>lgem y!ū<sup>0</sup>tatga<sup>0</sup>. Ada wult ya<sup>0</sup>lemxtga<sup>0</sup>: "Līg-i-  
nda' dem wul hā<sup>0</sup>xgen, a spagait-wul t!ā<sup>0</sup>xlget, ḥa dem  
g'ik gō'it!eksu ā n dem hemā'ment; ada dem g'ik k!ā-gat-  
g'a'dendat īn lebā'lxsent." Ada ḥa ga'udi ha'udi ya<sup>3</sup> gwa<sup>0</sup>.  
30 At dedā'lga ḥgū<sup>0</sup>lgem y!ū<sup>0</sup>tga<sup>0</sup>. Ada wul sa-dzī<sup>0</sup>ptga<sup>0</sup>.  
Ā'lge g'ikt nī<sup>0</sup>stga<sup>0</sup>.

Ada al gaks wul de-txal-yā<sup>0</sup> gatgō'it!ekset' īn huwā<sup>0</sup>t!E  
txan!i' līg-i-wā'lga<sup>0</sup>. Ada wul dza'ksge wi-lē<sup>0</sup>ksetga<sup>0</sup>. Ni'

<sup>1</sup> The form y!ū<sup>0</sup>tatga<sup>0</sup> is also correct.

Then they built [made] two large houses to dry the meat. After a good while a boy was born. Then the child grew up. His father was very glad: therefore one day he called his child to himself. Then he took hold of his forehead and pulled it. Then the young man was of good size. The father of the child was this Hats!Enā's, — that one who came to the women at their camp. That one was a handsome young man, that Hats!Enā's.

Then all the people of the Skeena heard what the two women were doing who had found Hats!Enā's. Their house was full of all kinds of dry meat. Therefore all the people up the Skeena assembled to buy dry meat from the women: and (after) some time, [then] they were very rich from trading dry meat with all the villages all around. There was a famine: therefore they bought meat.

Before the starving people came to trade, Hats!Enā's gave to his son — after he had finished pulling him, and when he had become a young man — he gave him his bow and four arrows and a lance and a hat and a cane and a basket and a bark rain-coat. That is what he gave to his son. Then he gave him advice. "Whenever you get into difficulty or among dangers, I shall come to help you, and you shall be stronger than your enemies." Then he stopped speaking here. He talked to his son. Then he suddenly disappeared, and they did not see him again.

Behold! however, it increased (the number of those) who came to trade all kinds of things. Then the old

<sup>2</sup> Also correct without īn.

<sup>3</sup> Or ā gwa<sup>θ</sup>.

gana wi-lē'ksem yā'ōksgē ḥguā'lksēgem hanā'ōxga<sup>0</sup> at sagait-wā'ō txanlī' leks-g·ig·a'dem gal-ts!epts!a'pga<sup>0</sup>. Adat wul ē'ōtgesge ne-wā'ō ḥgu'ōlg̃etga<sup>0</sup>. Asdi-wā'l ne-ħā k·!ila'ms<sup>1</sup> negwā'ōt a dem wā'ōdi yā'gwa<sup>0</sup>. Ada sem-gal huk-kūda'kt; 5 ada wula dzapt a ya'ts!esgem g̃il-hau'liga<sup>0</sup>. Ada txanlī' ya'ts!esgem g̃il-hau'lit dīl txanlī' wul leks-g·ig·a'da tsū'ōts!et īn wulā'i wula dza'ptga<sup>0</sup>. Adat wul lū-di-ya'ltgetget nā'ōt a awā'ō wulwulā'isget a Gitslalā'sert, na stū'ōlde ḥgu'ōlg̃em ylū'ōtga<sup>0</sup>. Adat g·ik wulā'ida txanlī' g·a'dasge wula dza'psga<sup>0</sup> 10 ḥgwā'lksēkga<sup>0</sup>; adat hidū'ō nde txanlī' wul dzō'gat g·ik di-ha'u ya'ts!esget.

Gan-ħa k!e'relde sa ge'sge īa gā'ōmsemsga<sup>0</sup> īa g·ik ba'ħsgē da'uga<sup>0</sup>, da na-bā'ōge mes-ō'lā ge'sge ks-gi-g·ā'ōnitge qal-ts!a'pga<sup>0</sup>. Ada wul g̃isi-yā'ōt ge'sge lax-dā'uga<sup>0</sup>. Adat 15 hiā'ōketge na-huk-ga-se-wuli'ōnsget ge'sge lū-ks-g·i-g·ā'ōnitga<sup>0</sup>. Ada qlayim g·isg̃i'ōst a demt gū'ōt. Ada g·ik kūħnā'ngasge ne-gag·ā'dem tū'ōtsgetga<sup>0</sup>. Ada ste-g̃isi-yā'ōsge mes-ō'laga<sup>0</sup>.

Ninlī' īa g·ikt wā'ōda mes-ō'lā g·ik k!e'relde n-dzō'xga<sup>0</sup>. Ada g·ik wul uks-qa'odisge ne-ga-wula dza'ptga<sup>0</sup> a'sga<sup>0</sup> 20 demt sa-k!aħ-dza'gutga<sup>0</sup>. Ada g·ik na-bā'ōtet a k!e'relde wul dzō'gat. Ada g·ik uks-qa'odi ne-ga-wula dza'pt a demt' īn dza'gudet, da ḥgu'ksent; aħżeġ da-a'xħeġel demt gu'ōt, da wula ste-g̃isi-yā'ōsge wī-mes-ō'lā ge'sge g̃isi-ksia'nga<sup>0</sup> a'sge lax-dā'uga<sup>0</sup> a wagait-g·a'ōdzet. Adat g·ap- 25 yā'ōkeđe txanlī' ga-wula dza'bet amiā'ō dēda qal-ts!epts!a'bet.

Da dī-ħħi-wā'ōsge wī-mes-ō'lage qal-ts!a'pge wul tħā's Asdi-wā'lga<sup>0</sup>. Da wul ayā'ōksetga<sup>0</sup>, at hō'i ne-gus-lig-i-yā'ōtga<sup>0</sup>. Adat gā'ōt nta-hawā'l, dīl sgan-tū'ōtsget, ha-kda'k, dīl hawā'l, gā'it, sgan, ada ḥgu-gō'get. Lu-ħā'ōlde 30 n-nā'ōt. Ada wul di-bā'ōt at hiyā'ōkeđet. Wadi-wul g·i-pā'ige tsū'ōtsga<sup>0</sup>. Ada al dī-wul sem-alu-bā'ōsge wī-mes-

<sup>1</sup> Or k·!ina'ms.

(woman) died. Therefore the princess gave a great pot-latch, and called together all the different villages. Then she called the name of her son. Asdi-wā'l was what the father gave him to be his name. He was a great hunter, and he hunted the animals of the woods. He knew how to hunt all the animals of the woods and all kinds of birds. Then his mother, on her part, returned to her relatives at Canyon, and her son accompanied her. All the people knew that the prince was a great hunter; and his fame was all over the world, and the animals also knew him.

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One day in winter, when the ice was spread out again, a white bear ran out of the woods in front of the town. Then it went down the river on the ice. Then the hunters along the upper course of the river pursued it; but they missed it when they shot at it, and their lances broke, and the white bear continued going down the river.

It was then, when the white bear came to another village, that the hunters went out again to try to kill it. Again it ran out of the woods at a camp. Again the hunters went out to kill it, but they could not do it; they were unable to hit it, and the white bear continued to go down the Skeena River on the ice. Then all the hunters from the villages really pursued it.

Then the white bear also reached the town in which Asdi-wā'l lived. Then he got ready, and put on his hunting-apparel. He took his quiver and his lance, bow and arrows, hat, mat, and his little basket. He put on his snowshoes. Then he, on his part, ran in pursuit, as though a bird were flying. However, the great white

ô'laga<sup>0</sup>. Sem-g'isi-bâ'̄tga<sup>0</sup>. Ada di-k'ul-ninlî'sget' ìn yâ'̄=ketga<sup>0</sup>.

Ada la dem sunâ'̄łsgē wî-mes-ô'laga<sup>0</sup>. Da wult men-gâ'̄sgē lax-sganê'̄stga<sup>0</sup>. Ada k'lul-ninlî's Asdi-wâ'̄lget' ìn man-yâ'̄getga<sup>0</sup>. Ada wul sa-man-a'x̄gesge wî-mes-ô'laga<sup>0</sup> a'sge lâx-wu'sen-yâ'̄desge ne-ts!uwâ'̄nsge wî-sganî'̄stega<sup>0</sup>. Da di-k'ul-ninlî'sget' ìn yâ'̄getga<sup>0</sup>. Sa-mela-man-ax'a'x̄ge ge'sge lax-wusen-yâ'̄ga<sup>0</sup>.

Ada la sem-sunâ'̄łsgē wî-mes-ô'laga<sup>0</sup>, da sem-k'la'xsesge mes-ô'lage n-ts!uwâ'̄nsge wî-sganê'̄stega<sup>0</sup>. Da wul wî-sa-ts!â'̄tga<sup>0</sup>; sa-ts!â'̄ts!extga<sup>0</sup>. Ada k'la-sa-kse-ax'̄gesge ne-kse-nâ'̄łgesge wî-mes-ô'laga<sup>0</sup>. Da al sa-dzaga-dû'̄lxges Asdi-wâ'̄lga<sup>0</sup>. Adat sa-gâ'̄ na-q!â'dem ts!û'̄tsget dat lû-na-łâ'̄lt dîl ne-sgan-k'li'̄nt. Adat dzaga-sge'ret ge'sge wî-ts!â'̄ga<sup>0</sup>; at dzaga-yâ'̄kedet.

Ada la k'la-a'x̄get â n-stâ ts!â'̄t; a'da wul ha'ts!eksem g'ik dô'ga ne-sgan k'lî'̄ndet dîl sgan t!û'̄tsgedet. Ada wul g'ik sem-bâ'̄tga<sup>0</sup>, hô'igigade wul g'ipâ'yîge ts!û'̄ts ge'sge spagait-ha'ga<sup>0</sup>. Gî'̄dzet g'idi-gâ'̄tga<sup>0</sup>.

Ada la dem g'apt g'idi-gâ'̄tga<sup>0</sup>, da g'ik ha'ts!eksem k'la'xsesge mesô'laga ne-ts!uwâ'̄nsge sganê'̄stga<sup>0</sup>. Ada g'ik sa-ts!â'̄ts!esge leplâ'̄p. Ada wî-sa-ts!â'̄det. Da wult g'ik dô'xdet Asdi-wâ'̄l ne-ha-kda'kdet dîl na-hawâ'lt. Adat lu-nde-lô'̄ldetga<sup>0</sup>. Ada wult g'ik dzaga-sge'ret ge'sge wî-dzaga-ts!â'̄ga<sup>0</sup>. Ninlî'sge g'ik dzaga-yâ'̄ketga<sup>0</sup>. La dzaga-a'x̄get, da wult g'ik dô'ga ne-hawâ'lt dîl na-ha-kda'kdet. Ada wul ha'ts!eksem g'ik bâ'̄t.

Ada lat nî'̄ wul bâ'̄ mes-ô'la da gâxt, da sa-lî-wutwâ'ide wul wî-lax-â'mt â ne-sem-x̄lep-ts!uwâ'̄nsge n!î'̄sdet. Am sga-na'kdet da sa-nî'̄dzes Asdi-wâ'̄l. Gâkstatnâ'̄! wî-ganâ'̄xsde llî-ba'tsget â lâx-ha-llî-dzô'gôm. Ada na-ba'tsge na-ts!uwâ'̄nt ge'sge lax-ha'ga<sup>0</sup>. Gâkstatnâ'̄, la men-bâ'̄sgē mes-ô'la gesge t man-yâ'̄kesge lax-qanâ'̄xsga<sup>0</sup>. Da wul

bear, on its part, also ran very quickly, and it ran down the river; but he, on his part, was in close pursuit.

When the great white bear became tired, it went up the mountain. Asdi-wā'l was in close pursuit of it, (going) up. Then the great white bear suddenly arrived on the crest [surface extending along] of the great mountain; but he, on his part, was in close pursuit. Both of them suddenly arrived on the crest (of the mountain).

Then the great white bear was very tired, and the white bear verily kicked the top of the great mountain. Then the great one suddenly split, and suddenly there was a gorge. The great white bear was suddenly on the other side for a while, and refreshed itself. Asdi-wā'l, however, could not get across. Then he took his lance and placed it end to end with his quiver, and he laid them across the great gorge. Then he went across.

When he got across to the other side of the gorge, he took back his quiver and his lance, and he ran quickly again, like a bird flying in the air. He almost overtook it.

When he really was about to overtake it, the white bear again kicked the top of the mountain, and the rocks split again, and suddenly there was a great gorge. Then Asdi-wā'l again took his bow and his arrows and put them end to end. Then he laid them again across the great gorge. That was again where he went across. When he got across, he took his arrows and bow and ran again.

When he saw the white bear running before him, he suddenly reached a great plain at the very end of the top of the mountain. After a good while, behold! Asdi-wā'l suddenly saw a large ladder standing on our world. It stood on the top of the mountain (ridge) towards the sky. Behold! the white bear went up, and he followed

dī-man-bā<sup>0</sup>sge y!ū<sup>0</sup>taga<sup>0</sup>. Da wul sa-man-a'x̄gesge mes-ō'laga ge'sge ne-tsluwā<sup>0</sup>nsge wī-qanā<sup>0</sup>xsga<sup>0</sup>, da dī-sa-men-a'x̄ges Asdi-wā<sup>0</sup>lga<sup>0</sup>. Nin!i' ḥa di-man-a'x̄gesge su-p!a'sem y!ū<sup>0</sup>taga<sup>0</sup> a'sge ne-tsluwā<sup>0</sup>nsge wī-qanā<sup>0</sup>xsga<sup>0</sup>. Da t sa-l!i-5 wā<sup>0</sup>sge wī-lax-nep!ā'ga<sup>0</sup>. A'mksa wī-meli<sup>0</sup>tgem sukiā<sup>0</sup>xt, ada txan!i' leks-g·ig·a'da medz̄egalā<sup>0</sup>t. Txan!i' mekmihō=ksede tla'het ge'sge wī-lax-nep!ā<sup>0</sup>ga<sup>0</sup>. Nin!i' wul lu-spagait-sge'resge īguga'inage ne-spa'gatga<sup>0</sup>. Nin!i' lu-yā<sup>0</sup>kesge wī-mes-ō'laga<sup>0</sup>.

- 10 Ada dit wagait-lu-yā<sup>0</sup>ketget Asdi-wā<sup>0</sup>lge ts!elem-ga'inaga<sup>0</sup>. Īā at lu-sga-na'ktga<sup>0</sup>, gakste wagait-ts!elem-ba'lsge ga'ina ge'sge ne-txaasxsga wī-wā<sup>0</sup>lpga<sup>0</sup>. Lebagait-sga-hē<sup>0</sup>tget ge'sge ne-se'relksge wī-lax-neplā<sup>0</sup>ga<sup>0</sup>. Da wul sa-ts!elem-dā'wulsge mes-ō'laga<sup>0</sup>. Ada wul dī-sa-txal-a'x̄ges Asdi-15 wā<sup>0</sup>lga<sup>0</sup>. Da wul txal-hē<sup>0</sup>tget ge'sge leksā'xga<sup>0</sup>; ts!elem-ni<sup>0</sup>tsget ge'sge īgu-wul ts!elem-q!ā'xga<sup>0</sup>. Gakstatnā<sup>0</sup>! su-p!a'sem hanā<sup>0</sup>gat' īn yā<sup>0</sup>gut sa-gā<sup>0</sup> na-gus-mes-ō'lat ā ḥat g'ap-sa-ma'gatga.

Ada wult ge'redaxtge wī-sem'a'g·itga<sup>0</sup> īgū<sup>0</sup>lgem hanā<sup>0</sup>xt-20 ga<sup>0</sup>, a'sge ha'utga": "A'yinl ne-gan-wā'nił, īgū<sup>0</sup>lk?" — "Txal-hē<sup>0</sup>tge da g·ilē<sup>0</sup>lget," da-ya'ga su-p!a'sem hanā<sup>0</sup>xga<sup>0</sup>. "Ne-gan-g'i'dze dza'gi ā sunā<sup>0</sup>lut." Ada wul ha'usge sem-ā'g·itga<sup>0</sup>: "Sem-ts!elem-stū<sup>0</sup>ll!"

- Ada wul ksā'xtga<sup>0</sup>. Adat ts!elem-gā<sup>0</sup>s Asdi-wā<sup>0</sup>lga<sup>0</sup>. 25 Ada alt wul gā<sup>0</sup>de wī-xā<sup>0</sup>tksesge sem'ā'g·itge ne-gus-mes-ō'latga<sup>0</sup>. Adat sa-ļuļu' ūnkseget. Ada wul ts!ek·aļ-ma'gad ge'sge g·i-ts!ā<sup>0</sup>n. Nin!i' sem-ā'g·idi<sup>0</sup> gu g·a'mgem dzī'usdet, nin!i' ha'udi a īgū<sup>0</sup>lgem hanā<sup>0</sup>xt a'sge ḥa t!a'sge su-p!a'sem y!ū<sup>0</sup>ta ge'sge ne-na-stā<sup>0</sup>sge wī-la'kga<sup>0</sup>. "Īgū<sup>0</sup>lgi, 30 sū<sup>0</sup>na t!em-yā<sup>0</sup>n. Ada t!ā<sup>0</sup>n a awā' wul t!ā<sup>0</sup>det gu īgu-wā<sup>0</sup>lkse ge gwa<sup>0</sup>. Ada demt na'ksgen." Ada wul t!em-yā<sup>0</sup>sge īguwā<sup>0</sup>lksgem hanā<sup>0</sup>xga<sup>0</sup>. Ada wult sel-t!ā<sup>0</sup>t ge'sge su-p!a'sem y!ū<sup>0</sup>taga<sup>0</sup>.

it on the ladder. Then the man also went up. The white bear reached the top of the great ladder, and Asdi-wā'l also suddenly reached the top. That was where the young man also reached the top of the great ladder. Then he found a great prairie. It was quite green with grass, and there were all kinds of flowers. Everything sweet-smelling was on the great prairie. It was that among which the little path lay. This was the one that the great white bear followed.

Then Asdi-wā'l also followed in the path. He kept the same distance; and behold! the path led to the outside of a great house, which stood across the way in the middle of the great prairie. The white bear suddenly went in, and Asdi-wā'l also suddenly reached [against] it. He stood against the door and looked in through a little hole. Behold! it was a young woman whom he had followed, and who took off her white-bear blanket and put it really away.

Then the great chief questioned the young woman, and said, "Did you not get what you went for, child?" — "It is standing outside, behind the house," said the young woman. "I am almost dead with fatigue." Then said the chief, "Accompany him in."

Then they went out and took in Asdi-wā'l. The great slave of the chief, however, took her white-bear skin blanket and shook off the ashes. Then he took it away from the fire to the rear of the house. This chief was the Sun. That one said to the young woman while the young man was sitting down on the other side of the great fire, "My child, you may come towards the fire and sit down where this prince is sitting. He shall marry you." Then the princess went towards the fire and sat down with the young man.

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Adat semgal sī'ōplentge hanā'ōxge na'kstga<sup>0</sup>. Gan-la  
 lā'ōlgetga<sup>0</sup>, ada wul ha'usga hanā'ōx gesge na'kstga<sup>0</sup>:  
 "Se-ā'men dze wān a wul txanli' gā'ō demt wul bā'ōlden  
 negwā'ōdut demt dza'gunt, a wul wī-hē'lde demt' īn na'ksgu  
 5 lat g·ik ya'tsdet ā'ōbu ām di-lep-nexnō'xset. Gan-se-  
 ā'm dze wān. Āl me nī'ōsti gu wī-sganē'ōste hē'ōtgedī a  
 stū'ōp!elt? nī'ōsga-bū'ō sē'ōbem g·a'det a n-dū'bet be-bax-  
 hashē'ōdzes negwā'ōdu nē'ōnksgu at gun-bax-gā'ōde ma'ti a  
 10 wī-sganē'ōsde gwa<sup>0</sup>; a di-la dem man-a'xlgē g·a'det a ne-  
 ts!uwā'ōn sganī'ōsdet, la g·ik gwā'ntge xts!ē'ōm yā'ōn lat g·ik  
 ḥekla'kse sganē'ōsde gwa<sup>0</sup>, ā n-naxnō'xsetge gan-wā'ltga<sup>0</sup>.  
 Ada g·ik sa-da'ułsge g·a'tga<sup>0</sup>, ada g·ik dza'ktga<sup>0</sup>." Nin!i'  
 gwai ha'usge ḥgwā'lksegem hanā'ōx ges Asdi-wā'l.

Da am ses'ā'ōxes Asdi-wā'lga<sup>0</sup>: "G·ilā' bā'ōsen, al di-  
 15 lep-wī-naxnā'ōnxenu," da-ya'ges na'kstga<sup>0</sup>. "Dze ama nī'ō-  
 dzen," da g·ik ha'ts!eksem ya'gesge na'ksga<sup>0</sup>. "Ninli'  
 gā'niwula wāls negwā'ōdu, dadi kluł-na'ksgu g·a'det." Lat  
 g·ik am-halā'g·ixdet Asdi-wā'lga<sup>0</sup>.

Nī'ōsga la k!e'reltge ganlā'ōkga<sup>0</sup>, ada wul a'lg·ixsge sem'=  
 20 ā'g·itga<sup>0</sup> a'sge ha'ut gesge la'mstga<sup>0</sup>: "Dā'ōl, me'la hasa'-  
 gau da demt bax-gā'ōde la'msu ma'ti huwā'lde da g·il-  
 hau'li, a wul ne-q!ā'ōmtge sa'mim ma'ti dīl yē'ya ma'ti."  
 Ada wul ha'usge ḥgu-wā'lksegem hanā'ōx ge'sge na'kstga<sup>0</sup>:  
 "G·ilā' me dze gā'ōt! Me-asdi-wā'n-g·in a dze da wān."  
 25 Ada amt halā'g·ixdet Asdi-wā'lga<sup>0</sup>.

Ada wul haldem-bā'ōs Asdi-wā'lga<sup>0</sup> dat wul dō'xsge ne-  
 sgan-k·lī'ōntga<sup>0</sup> dīl ha-kda'ktga<sup>0</sup>, hawālt, dīl gā'ōt, dīl q!ā'ō-  
 dem t!ū'tsk, sgan, gōk, gā'ide. Ada wult lu-lā'ōlsge  
 nā'ōtga<sup>0</sup>. Ada wul bax-iā'ōt ge'sge sganī'ōstga<sup>0</sup>. Ada wul  
 30 sem-bā'ōs Asdi-wā'lga<sup>0</sup> hō'ig·igade wul-g·ipā'ige ts!ū'ōtslet.  
 La dem men-a'xlgēt ge'sge ne-ts!uwā'nsge wī-sganī'ōstega<sup>0</sup>,  
 adat wul ba'ts!ensge ne-gā'ōtga<sup>0</sup>. Adat wul līi-ba'lesge

Then the woman loved her husband very much. Therefore, when they were lying down, the woman said to her husband, "Prepare yourself for everything with which my father will try to kill you, for there have been many who were going to marry me whom my father killed with his own supernatural power. Therefore prepare yourself. Don't you see that great mountain standing behind the house? Numbers of bones of people are at the foot of it, of my husbands, whom my father sent up, ordering them to go up for mountain-goats on that great mountain; when the people would get up to the top of the mountain, a thick fog would come, and that mountain also would shake. It did so on account of his supernatural power. Then the men would fall off and die." This said the princess to Asdi-wā'l.

Then Asdi-wā'l laughed. "Don't be afraid, [but] I myself have also great supernatural power." Thus he said to his wife. "Take care of yourself!" said his wife again. "This is what my father always does whenever I get married." Then Asdi-wā'l only laughed again.

Then on the next morning the chief spoke, and said to his son-in-law, "My dear, say that I wish my son-in-law to go up for the mountain-goats there in the woods, because I desire mountain-goat meat and mountain-goat tallow." Then the princess said to her husband, "Do not go there. You will make a mistake if you do." Then Asdi-wā'l just laughed.

Then Asdi-wā'l arose and took his quiver and his bow, his arrows, and his cane, and his lance, mat, basket, (and) hat. Then he put on his snowshoes, and went up the mountain. Verily, Asdi-wā'l ran like a bird flying. When he reached the top of the great mountain, he put up his

ne-gus-sga'ntga<sup>0</sup>. Adat hō'insge ne-gā'itga<sup>0</sup> da a'l sa-lī-g'an-a'x̄lge ge'sge ne-ts!uwā'nsge sgani<sup>0</sup>stga<sup>0</sup>.

Da wul gwā'ntgesge xts!ē'm yē'ngā<sup>0</sup> a'sge ne-men-na-stā<sup>0</sup>sge wī-sgani<sup>0</sup>stga<sup>0</sup>. Ada ḥa alt wā<sup>0</sup> ne-ts!em-tē<sup>0</sup>sge 5 wī-sgani<sup>0</sup>stga<sup>0</sup>. Da al ḥā<sup>0</sup>ntgege wī-sgani<sup>0</sup>stga<sup>0</sup> a'sge wi-ga-ba'xsgetga<sup>0</sup>.

Ada ḥa ts!ā'sge wī-sga'tgem yē'ngā<sup>0</sup>, ada wul kse-gā'it!eksge txanlī' wī-wā'ltgesge lax-ha'ga<sup>0</sup>, a'sge demt g'ilā<sup>0</sup>lsge wila wā'lsge bax-dā'wułetga<sup>0</sup>. Wī-kse-ga'odi 10 txanlī' wī-wā'ltgesge lax-ha'ga<sup>0</sup>. Ninlī<sup>0</sup>sge biā'lstege<sup>0</sup>.

Ada kse-ga'odisge txanlīsge biā'lstege<sup>0</sup> at nī<sup>0</sup> wul txal-hē<sup>0</sup>tges Asdi-wā'l gesge n ne-stā<sup>0</sup>sge sgani<sup>0</sup>stga<sup>0</sup>. Wa'se-de ne-gus-sga'nt, adat hō'i ne-gā'itga<sup>0</sup>, ada ha-lī-qāgā<sup>0</sup>tde dze dū<sup>0</sup>lxges Asdi-wā'lga<sup>0</sup>. Ninlī' gan-wi-hā<sup>0</sup>sge txanlī'sge 15 biā'lstege<sup>0</sup>, a'sge ha'utga<sup>0</sup>: "Dū<sup>0</sup>lxget Asdi-wā'lt, hāu!" da-ya'ga txanlī<sup>0</sup>tga<sup>0</sup>.

Ada g'ap-am-k!e'relsgē biā'lste ha'utga<sup>0</sup>: "A'yīn," da-ya'ga<sup>0</sup>, "am-ba'ts!ende ne-gā<sup>0</sup>t, adat wa'sen ne-gus-sga'ndet, adat g'ik hō'in ne-gā'itdet. Ada al l!i-g'an-dā'wułda<sup>0</sup> a'sde 20 na-ts!uwā'n sgani<sup>0</sup>stga<sup>0</sup>." Ada al txanlī' biā'lset' īn xsā'n-xtga<sup>0</sup>. (Ninlī' biā'lste gwa<sup>0</sup> se-wā'temi Yē'łda<sup>0</sup>; a wul dep dī se-wā<sup>0</sup>de txanlī' wul leks-g'ig'a'da biā'lset. Ā'łge di wa'-dzega lā<sup>0</sup>p!el dze dī nī<sup>0</sup>l wā'lde wula wāl na-ga-ts!a'u sela-biā'lsetga<sup>0</sup>.) Ada ha'usge Yē'łda<sup>0</sup>: "L!i-g'an-dā'wułdet 25 Asdi-wā'lga<sup>0</sup>," da-ya'ga a'sge al asī-hiyā<sup>0</sup>gusget ma'łtga<sup>0</sup> na-ga-ts!a'utge "dū<sup>0</sup>lxgetga<sup>0</sup>." K!asgō'ksem gwa<sup>0</sup>.

Ada ḥat wā<sup>0</sup>tget Asdi-wā'lge lax-wusen-yā<sup>0</sup>sga<sup>0</sup>, gakstat, nī<sup>0</sup>sge wul-hē<sup>0</sup>tgesge wī-wā'lbet a ne-se'relge wī-lax-ā'mt ā ne-ts!uwā'nsge sgani<sup>0</sup>stga<sup>0</sup>. Adat n!ax!nō<sup>0</sup> wī-xs-nā<sup>0</sup>łgedet 30 dił wī-xs-suwa'nsgetga<sup>0</sup>. Da sem-hagul-gun-iā<sup>0</sup>t ge'sge awā<sup>0</sup>s wī-wā'lpga<sup>0</sup>. Ada ts!elem-nī<sup>0</sup>tsgetga<sup>0</sup>. Gakstatnā<sup>0</sup>ge, hala'ídem ma'tige llū-tgu-g'iā<sup>0</sup>ksget ge'sge gu'lDEM-nī<sup>0</sup>

cane, and he spread over it his rain-coat. He put his hat on it; he, however, got across the top of the mountain.

Then a thick fog came up on the one side of the great mountain. However, when he reached the back of the great mountain, the great mountain began to move, shaking itself much.

When the thick fog disappeared, the heavenly throng came out to watch what the one was doing who had gone up. The heavenly throng all came out. Those were the stars. Then all the stars were outside, and they saw where Asdi-wā'l was standing on the side of the mountain. He wore his rain-coat and had on his hat. Then they thought that Asdi-wā'l could not move: therefore all the stars shouted, saying, "Asdi-wā'l cannot move, hāu!" Thus they all said.

Then just one star said, "No," he said, "only his cane is standing there. It has on his rain-coat, and it has on his hat, but he has gone over the top of the mountain." All the stars, however, disbelieved him. (That was the star that we call "The Kite," for we give names to all kinds of stars. It does not often twinkle, as several other stars do.) Then said the Kite star, "Asdi-wā'l has gone across." Thus he said when the others began to say, "He cannot move." We will stop here.

When Asdi-wā'l went over the ridge, behold! he saw a large house standing there in the middle of the great plain on top of the mountain. Then he heard a great noise of drums and a great noise of shamans. Then he went very slowly towards the great house. He looked in. Behold! a shaman mountain-goat was dancing [floating]

gâ'⁰xdet gan-sagait-ts!elem-ga'odi wî-txanlî' ma'ti da wî-tslem-wâ'lbet, a dem n!exn!o' dem wula ha'usge halai'dem ma'ti demt ligi-lâ-nî'⁰dzetga⁹. Ada wul lu-tgu-bâ'⁰t ge'sge ts!em-n-la'kga⁹, gu wî-sa-gwa'lget ge'sge n-ts!em-wâ'lptga⁹.  
5 Ada wî-sp!â'⁰ txanlî' wî-hê'ldem ma'tit. Ada k!â'la yu-nâ'⁰hem ga'ndet a ts!em-amô'sdet.

Ada nî'⁰sge asî hiyâ'⁰gusge lu-tgu-bâ'⁰tga⁹ da sa-ha'uga⁹: "Hi, a'lḡe ne-wula'i gan-lu-q!a'ga g'a'di," lat g'ik l!i-g'an-gô'sgesge hala'idem ma'tige wi-la'kga⁹; la g'ik dî l!i-g'an-gô'sge lgu-hana'gem wâ'⁰k'get' in lû-q!ala-yâ'⁰gesge ne-txalâ'nsge hala'idem ma'tiga⁹; da al wî-sp!â'⁰sge txanlî'sge ma'tiga⁹. Da wul lu-ma'g'am li'⁰mitga⁹.

Ada sem-sga-hê'⁰tges Asdi-wâ'l ge'sge leksâ'xga⁹, sem-ama daxdô'gade ne-ha-wula'watga⁹. Ada la sa-bâ'⁰ ks-15 gâ'gum li'⁰mitga⁹, dat g'ik wul lu-ma'ga g'ik q!a'ôtsxant. Ada g'ik wul ha'usge hala'idem ma'tiga⁹: "Hi, lu-q!a'ga g'a'det, ha'u!" lat g'ik l!i-g'an-gô'sgesge la'kga⁹. Ada g'ik wul n!i'⁰sge wâ'⁰k'ge txalâ'ntga⁹:

"Îs Asdi-wâ'l gunl hû'⁰mł hala'idi, hê!"

20 Ada sem-hi-ë'⁰tgede li'⁰mida "Îs Asdi-wâ'l gunl hû'⁰mł hala'it," da al sem-l!i-g'an-gô'sge hala'idem ma'ti t!em-ga'ustga⁹. Ada dîl lgu-wa'⁰k't' in l!i-g'an-gô'sges Asdi-wâ'lga⁹; ada a'lt wul q!leyâ'ndet Asdi-wâ'l txanlî' ma'tiga⁹, a'lḡe k!â'⁰k dze mâ'⁰nt.

25 Ada wula bâ'⁰hestga⁹, adat kse dô'ga ne-ga-bena ts!â'⁰get dîl na-ga-lebe-ts!â'⁰gadet. Dem-ê'⁰se wul gekpâ'⁰l se-ma'=tîtga⁹. Ada la ga'odi bâ'⁰hesgetga⁹; adat wul dô'ga txanlî' bena ts!â'⁰get dîl leplâ'⁰be ts!â'⁰get. Adat wula galga'ulge bena ts!â'⁰get â na-q!a'dem t!û'⁰tsg'etga⁹; a dîl hâ helhô'ltget lat g'ik da'mkstga⁹. Adat g'ik ha'ts!eksem g'ik ga'ulge bena ts!â'⁰getga⁹. Wî-hê'ldet wulâ'⁰gudet, gakst wul

around in a circle to see the future: therefore all the many mountain-goats had gone into the large house to hear what the shaman mountain-goat was going to say (about) what unfortunate event it was going to foresee. Then it ran around the fire [in the house] which was made to burn in the house, and all the many mountain-goats were beating time. One of them had a wooden drum in the corner.

When it was running around, it suddenly said, "Hi! I don't know why people disappear." When the shaman mountain-goat jumped over the great fire again, a little female lamb that followed behind the shaman mountain-goat also jumped over the fire; but all the mountain-goats beat time vigorously. Then they started their song.

Asdi-wā'l was standing in the doorway, and he held his weapons ready. When the first song was ended, they began another song. Then the shaman mountain-goat said again, "Hi! the people vanish, hau!" When he jumped over the fire again, then the lamb also did so behind him.

"Smell of Asdi-wā'l and smell of shamans, hē!"

When the song said "Smell of Asdi-wā'l! smell of shamans!" the shaman mountain-goat jumped right over his head, and the little lamb jumped right over the head of Asdi-wā'l; but then Asdi-wā'l clubbed all the mountain-goats. Not one was saved.

Then he cut them open [spread them] and took out the fat of the belly and of the kidneys. He killed [made] several hundred mountain-goats. After he had cut them open, he took all of the fat of the belly and of the kidneys and wrapped the fat of the belly around his lance. When it was full, he squeezed it [again], and he wrapped more belly-fat around it. He did so many times. Behold!

ga<sup>0</sup>wʌn txanlī' bena ts!ā<sup>0</sup>gega<sup>0</sup>. Am-g'ā<sup>0</sup>tsxan sgan-tlū<sup>0</sup>ts!ge wul hō'ltgetga<sup>0</sup>.

Adat g'ik wul gā<sup>0</sup>sge ne-łgu-gō'ktga<sup>0</sup>. Adat g'ik lu-dā<sup>0</sup>sge lebe ts!ā<sup>0</sup>gga<sup>0</sup>. Hō'ltget ḥa g'ik sg'a<sup>0</sup>ldet. Ada 5 hē<sup>0</sup>ldet am-sesg'a<sup>0</sup>ldet. Dat g'ik lu-qā<sup>0</sup>wunsge txanlī' ne-wī-ga-lebe-ts!ā<sup>0</sup>gsgE ma'tiga<sup>0</sup>, adat wul gā<sup>0</sup>sge ne-q!ā<sup>0</sup>tem tlū<sup>0</sup>tsgetga<sup>0</sup>, dīl wul lī-ga'ulksgesde bena ts!ā<sup>0</sup>gga<sup>0</sup>, dīl gō'ktga<sup>0</sup>. Ada wult sga-sge'r ne-sgan-k'lī<sup>0</sup>ntk ā na-g'īl-hau'li da wul dā' gam-de'rem ma'tiga<sup>0</sup>. Adat wul 10 y!aga-t!ū<sup>0</sup>stga<sup>0</sup> da wī-lā<sup>0</sup>ge ma'ti ge'sge ne-wagait-na-stā<sup>0</sup>sge wī-sganī<sup>0</sup>stga<sup>0</sup>. Ada wul y!aga-bā's Asdi-wā'l ge'sge ne-gā'xtga<sup>0</sup>, wadi-wul g'ipā'ige ts!ū<sup>0</sup>ts!et. Txa-nā<sup>0</sup>ksga<sup>0</sup>, sem-g'ipā'ige da ne-ğā'ğA wul lā<sup>0</sup> sa'mim ma'tit.

Ada al hi-yā<sup>0</sup>gwa men-leklō'ige biā<sup>0</sup>lset, da al lu-ām 15 gā<sup>0</sup>ts Yē'lda<sup>0</sup>, a wul lu-ya'ltgetga<sup>0</sup>. Ada ḥa na-bā<sup>0</sup>t gesge awā<sup>0</sup> na'kstga<sup>0</sup>. Dat wul men-bā'ts!ensge ne-q!ā<sup>0</sup>tem tlū<sup>0</sup>tsget dīl gōkt ge'sge txa-k'lī<sup>0</sup>ge ne-wā'lbdet. Sem-lu-ā'm gā<sup>0</sup>tsge na'kstga a ḥat ha'ts!eksem nī<sup>0</sup>stga<sup>0</sup>.

Ada wula ha'usga su-pla'sem y!ū<sup>0</sup>ta ge'sge na'kstga<sup>0</sup>: 20 "Agwi-bā'tsge ne-q!ā<sup>0</sup>du dīl łgu-gō'get; halhō'ltge da yē'it." Adat wul kse-hashē<sup>0</sup>tstge sem-ā'g'itge ne-sel-wā'lptge demt' īn ts!elem-dō'xtga<sup>0</sup>. Adat ḥekłgu'ksende txalpxdā<sup>0</sup>lde g'a'de demt am-łala<sup>0</sup>lsge q!ā<sup>0</sup>tem t!ū<sup>0</sup>tskga<sup>0</sup>, dīl łgu-gō'kgaga<sup>0</sup>. Ā'łget am-łā<sup>0</sup>lsge sgan-tlū<sup>0</sup>tskege ganł łgu-gō'k g'ik 25 dī-łgu'ksende demt am-qē<sup>0</sup>gandetga<sup>0</sup>.

Da wul g'ik lep-kse'res Asdi-wā'lga<sup>0</sup>, at gā<sup>0</sup>sge sgan-tlū<sup>0</sup>tsgega<sup>0</sup> ganł łgu-gō'qga<sup>0</sup>; ts!elem-lagax-dōgatga<sup>0</sup>. Ada wul ha'utgesge ne-sel-wā'lt ge'sge ḥa'mstga<sup>0</sup>: "Bełba'łe sexsga'n a ts!e-wā'lbet." Ada wula wā'ltga<sup>0</sup>. Adat wul 30 sā-łū<sup>0</sup>tet Asdi-wā'lge bena ts!ā<sup>0</sup>g ge'sge ne-sgan-t!ū<sup>0</sup>tsgetga<sup>0</sup>. Lī-aiō'ide da lax-sexsga'na ne-bełba'łdetga<sup>0</sup>. Ada sem-gal hō'ltge ne-stā<sup>0</sup> wā'lbet a bene-ts!ā<sup>0</sup>g ne-lī-gal-

he finished all the belly-fat. Just one lance was filled with it.

Then he took his little basket and put in the kidney-fat. When it was full, he pressed it down. Then it was much, and he just pressed it down. Then again he finished all the large amount of kidney-fat of the mountain-goats. Then he took his lance, around which he had wrapped the belly-fat, and also his basket, and he put his quiver across the place in the woods where the mountain-goats just lay dead. Then he pushed them down, and there was a great slide of mountain-goats to the place all along the one side of the great mountain. Then Asdi-wā'l ran down as before, like a bird flying. He used his snow-shoes. Verily, he flew where first the meat of the mountain-goats slid down.

While the stars were dumfounded, the Kite star was glad because he had returned. (Asdi-wā'l) went to his wife. He put up his lance and the basket behind his house. His wife was very glad when she saw him again.

Then the young man said to his wife, "My lance and my little basket are standing outside. They are full of fat." Then the chief sent out his companions to bring them in. Four men could not even move the lance and the little basket. They did not even move the lance and the little basket, and they could not even drag them along.

Then Asdi-wā'l himself went out and took the lance and the little basket. He carried them in, one on each side. Then his father-in-law said to his companions, "Spread mats in the house!" They did so. Then Asdi-wā'l shook the belly-fat from the lance, and threw it on the mats that had been spread out. Then one side of the house was very full of belly-fat which had been wrapped

ga'ulgit de'sde lax-sgan-t!ū<sup>0</sup>tsgetga<sup>0</sup>. Ada wult g'ik gā<sup>0</sup> ne-lgu-gōqt, adat g'ik wul uks-dō'g<sup>λ</sup> lebe ts!ā<sup>0</sup>g<sup>0</sup>. Adat g'ik aiō'ldet a lax-sexsga'n a ne-stā<sup>0</sup> wā'lbg<sup>0</sup>a<sup>0</sup>. Ada g'ik sem-gal hō'ltge ne-stā<sup>0</sup> wā'lbe t<sup>0</sup> a lebe ts!ā<sup>0</sup>gga<sup>0</sup> da lu-5 qā'odige ne-lgu-gō'ktga<sup>0</sup>. Ada sem-hō'ltge ne-wā'lbe lā'miset ge'sge yē<sup>0</sup>t, adat g'ik k'līna'm txanlī' ge'sge lā'mstga<sup>0</sup>. Ninlī' da dem wālt ge'sge txanlī'tga<sup>0</sup>.

Adat semgalt sī<sup>0</sup>p!entge na'kstga<sup>0</sup>, txal-yā<sup>0</sup>get sga-  
sī<sup>0</sup>p!entga<sup>λ</sup> g'a<sup>0</sup>wān. Ā lā g'ik klē'relde ganlā<sup>0</sup>get da  
10 g'ik ha'u<sup>0</sup>ge lā'mstga<sup>0</sup>: "Me'lā ne-gun-g'a'be kse-tsem-  
sgani<sup>0</sup>sdiēde lā'misut. Ndō<sup>0</sup>, saga ndem a'kset." Ninlī'  
gwai ha'usge lā'msem g'amk ge'sge lā'mstga<sup>0</sup>.

Adat ha'usge naks Asdi-wā'l ge'sge na'kstga<sup>0</sup>: "G'ilā'  
medze gā<sup>0</sup>t, dem ha-dza'gen gwī'yīt. Lā hē<sup>0</sup>ldet' in g'a'pdet.  
15 Adat bā<sup>0</sup>ldet. Adat lgu'ksendet a wul dedū<sup>0</sup>lsē sganī<sup>0</sup>s  
da haxha'gugat, adat kū'hī-k'lan-g'a'det a lgu-sga-na'kde  
gu'it," da-ya'g<sup>λ</sup> hana<sup>0</sup>x ge'sge na'kstga<sup>0</sup>. Lā'wula haxha'-  
gwaxt a wul dedū<sup>0</sup>lsde; gan-wā'lde. Ninlī' wul lu-t!ā<sup>0</sup>  
20 gwa'nekse ts!em-sganī<sup>0</sup>ste<sup>0</sup>ga<sup>0</sup>, sem-wagait-lu-gami-t!ā<sup>0</sup>g<sup>λ</sup> a  
wagait-dā<sup>0</sup>ga<sup>0</sup>. Ada ha'us Asdi-wā'lga<sup>0</sup>: "G'ilā' bā<sup>0</sup>sint,"  
da-ya' ge'sge na'kstga<sup>0</sup>, "a wul al dī lep-wī-nexnō'gaut,"  
da-ya't Asdi-wā'l ge'sge na'kstga<sup>0</sup>.

Ada wul g'ik haldem-bā<sup>0</sup>s Asdi-wā'l dat sā<sup>0</sup>lisge ne-  
wī-xā<sup>0</sup>tgesge lāmst a demt gī<sup>0</sup>tsxen wula t!ā<sup>0</sup>sge gwa'=  
25 neksas nī<sup>0</sup>tga<sup>0</sup>. Ninlī' lā wālxst. Ada wul ha'usge wī-xa<sup>0</sup>  
ge'sge demt ha'besge awā<sup>0</sup>sge gwa'neksga<sup>0</sup>. "Ał qā'xbe  
a'ksgenī ā ts!em-sganī<sup>0</sup>sdet?" Ada ha'usge wī-xā<sup>0</sup>ga<sup>0</sup>:  
"Ā'yīn. Ada na al g'ap-wulā'i wul t!ā<sup>0</sup> gwa'neksga<sup>0</sup>."  
Ada lā' wula wā'lxs<sup>0</sup>tga<sup>0</sup>.

30 Da sa-txal-ax'a'x<sup>0</sup>lge ge'sge wī-tslem-lā<sup>0</sup>pge wul lu-t!ā<sup>0</sup>sge  
gwa'neksga<sup>0</sup>. Adat gun-nī<sup>0</sup>ts!ensge wula kse-bā<sup>0</sup>sge aks

around the lance. Then he also took the little basket and took out kidney-fat and threw it on the mats on the other side of the house. Then the other side of the house was also very full of kidney-fat when he had emptied the little basket. Then the house of his father-in-law was very full of tallow, and he gave it to his father-in-law. That was all to be his.

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Then she loved her husband very much. Her love increased now. One morning his father-in-law said again, "Tell my son-in-law that I order him to draw water in the mountain. I want to drink it." It was this that the father-in-law Sun said to his son-in-law.

Then the wife of Asdi-wā'l said to her husband, "Don't go there! You might die of it. Many were they who have drawn water. They tried it. Then they could not do it, for the living mountain closed and crushed them entirely to pieces in a little while." Thus said the woman to her husband. (The mountain) always closed because it was alive; therefore it did so. That was where the spring was in the mountain, it was way in. Then Asdi-wā'l said, "Don't be afraid!" thus he said to his wife, "for I myself have also supernatural power." Thus said Asdi-wā'l to his wife.

Then Asdi-wā'l arose again, and requested the great slave of his father-in-law to point out to him where the spring was. That was where they went. Then the great slave spoke, when they were to go to the spring. "Didn't you sometimes get water in the mountain?" Then the great slave said, "No, but I know where the spring is." Then they continued to go.

Suddenly they arrived at the great cave where the spring was. Then he showed Asdi-wā'l where the water

ges Asdi-wā'l. Ts!elem-ḡ't̄'tsxensge wi-xā'⁰ge wula lu-t!ā'⁰sgE gwa'nksga⁰ a'sge ts!em-lā'⁰pga⁰. Ada ḡ'ik haxha' k!wagasge wī-ts!em-lā'⁰pga⁰ ḫat ḡ'ik li'⁰tsxadet Asdi-wā'l sga-bū' haxha'k!waga lā'⁰p ḫa ḡ'ik sa-hagul-aks-iā'⁰t ḫa ḡ'ik 5 ha'ts!Eksem wālt.

Ada ḫat wula li'⁰tsxadet Asdi-wā'lde txa'lqxa haxha'k!wext, ada ha'us Asdiwā'lde ne-stū'⁰ltga⁰: "Ndō⁰, ne'renł ts!elem-ks-qō'gōgat, ada dem al ts!elem-ks-txalā'nu." Ḫa ḡ'ik sa-haxha'k!wexsgE lā'⁰pga⁰ sem-sa-ts!elem-t!ū'⁰setge wī-xā'ga⁰ 10 a wul haxha'k!wexsgE lō'⁰pga⁰. Ada al txal-ha'k!wextga⁰. Ada al wult ḡ'ik ha'ts!eksem li'⁰tsxdet Asdi-wā'lga⁰. Ada sem-awus-hē'⁰tkset a demt ḡ'a'be a'kset a n̄-lgu-gō'qtga⁰. Ada ḫa txālpxt, da al sem-ts!elem-ḡ'ipā'iget Asdi-wā'l, adat wul se-ḡ'a'be a'kset a ts!em-kse-ts!em-sgani'⁰sdet.

15 Ada wula lu-ya'ltget at gā⁰ ne-wā'lptga⁰, adat ma'let ge'sge ḫa'mstga⁰; txal-xfir ne-stū'⁰ltga⁰; txal-haxha'k!wax gesge lā'⁰pga⁰. Adat wul k̄lina'mdet<sup>1</sup> Asdi-wā'lge gō'kge ne-ḡ'a'bet asge ḫa'mstga⁰. Hō'ltge gesge kse-ts!em-sgani'⁰s-dege ne-gun-ḡ'a'besge ḫa'mstga⁰. Ada sem-sa-dzā'⁰xtga⁰ a 20 wul ḫa la-hē'⁰tge nexnō'xesdet ḫa xstā'⁰s Asdi-wā'l ḫa gū'⁰p!el spe-nexnō'xse wul-xstā'⁰di⁰. Adat gā'⁰ awā'⁰ nakst, ada semgal ḫgesge'rsgE na'kstga⁰ a ḫat txal-wā'⁰tga⁰.

Ada al semgal lu-t!āxł gesge gā'⁰tsgE ḫa'mstga⁰ a wul wā'lsga⁰ ne-wī-xā'⁰tde dza'getga⁰. Nin!i'sge gan wā'lsgE 25 sem'ā'g'itga⁰. At gā'⁰sge ne-ba'natga⁰. Adat sa-aks-q!a'ga xp̄i'ł la'get a leksā'⁰gat. Ninli' q!a'xdet. Ada ninli't lutḡi-di-yā'⁰ke wī-ba'nat; adat man-ma'ksge ne-sesa'ȳpsge wī-xā'⁰de, ne-dza'get ge'sge ts!em-sgani'⁰stga⁰. Ada ḫat men-ga'⁰wun ne-sesē'⁰ptgesget men-ma'ktga⁰. Ada wult 30 sem'āma-ne-dedā'⁰tga⁰ a'sge wī-lax-ta-ga'nga⁰. Ada wulat lagauk-hū'⁰tgetge sem'ā'g'itge naks Asdi-wā'lga⁰. Ada

<sup>1</sup> Or klila'mdet.

was flowing out. The great slave pointed [in] to the place where the spring was in the cave. Then the great cave closed again, and Asdi-wā'l counted again how often the rock closed, when it slowly opened again, and when it did so again.

When Asdi-wā'l counted, (he found that) it closed four times. Then Asdi-wā'l said to his companion, "Go ahead! You go in first, and I will go in afterward." When the rock closed again suddenly, verily, he suddenly pushed in the great slave, when the rock closed; but then he was crushed. Then, however, Asdi-wā'l counted again. He stood quite ready to draw water in his little basket. At the fourth time Asdi-wā'l verily flew in. Then he drew the water in the spring of the mountain.

Then he returned and went to his house, and he told his father-in-law that his companion was crushed; that the rock had closed upon him. Then Asdi-wā'l gave the basket (with the water) that he had drawn to his father-in-law. It was full of the water of the mountain that his father-in-law had ordered him to draw. Then he was suddenly much ashamed, because his supernatural power had been unfortunate and Asdi-wā'l had won twice over his supernatural powers. Then (Asdi-wā'l) went to his wife, and his wife rejoiced much because he had come to her again.

His father-in-law, however, was very heavy at heart on account of what had happened, that his great slave was dead. That was why the chief did this. He took his net, and he opened the end of the fireplace at the door. That is what he opened, and that is where he put down his great net. Then he drew up the bones of the great slave who had died in the mountain. When all the bones had been drawn up, he put them down carefully on a great board. Then the chief called towards the fire the

wult lī-gan-bā'ōtge su-p!a'sem hana'ōxge ne-sesë'ōpsge wī-xā'ōtges negwā'ōtga<sup>0</sup>. Ada wul sa-haldem-bā'ōsge wī-xā'ōga<sup>0</sup>. Ada g·ik dedō'ōlstga<sup>0</sup>. Adat ha'ts!eksem g·ik gā'ō awā'ōsge na'kstga<sup>0</sup>.

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- 5 Ada ḥa k!e'relde ganłā'ōget da g·ik ha'ts!eksem a'lg·ixsge sem'ā'g·itga<sup>0</sup>: "Ma'he ne-gun-se-ā'łge ḥa'msu!" Ada wul g·ik ha'us naks Asdi-wā'lga<sup>0</sup>: "G·ilā' me dze gā'ōt ḥa g·ik hē'lde g·a'da lu-g·a'gant. Hī dze gwa'ntgede dahā'ōset ḥa g·ik tgi-kūłe'l ne-mā'ōsetga<sup>0</sup>, adat g·ik lī-ak'ō'ksge g·i'adet.
- 10 Adat dza'k!endet," da-ya'ge su-p!a'sem hanā'ōx ge'sge na'kstga<sup>0</sup>, ḥat g·ik am-halā'g·ixtget Asdi-wā'l a'sga ha'utga<sup>0</sup>: "G·ilā' bā'ōsen, dī-lep-nexnō'genu."

Ada wula haldem-bā'ōtga<sup>0</sup>. Adat hū'ōtgesge wī-xā'ōga<sup>0</sup>, a'sge demt stū'ōltga<sup>0</sup>, ḥa dem gun-ax'a'xłget ge'sge wul 15 bā'tgesge wī-ga'nga<sup>0</sup>. Da nī'ōdzes Asdi-wā'l wul-hō'ltge sē'ōbede ne-miā'n wi-ga'nga<sup>0</sup>. Adat wul ge'redaxsge ne-stū'ōltga<sup>0</sup>. Ada ha'usge xā'ōga<sup>0</sup>: "Yēhā'ai, a'łge ne-wula'it." Ada g·ap-wula ste-gun-wā'lxsset de ḥa txal-ax'a'xłget da man-nī'ōtsget Asdi-wā'l a ne-ts!uwā'nsge wī-ga'nga<sup>0</sup>. Ga'ksta 20 wī-łak't ge'sge n-na-stā'ōtga<sup>0</sup>. Ada wul ha'ut ge'sge ne-stū'ōltga<sup>0</sup>. "Ndā'ōł wul dī hē'ōtgen, ada al gwā'ya klā'i." Ada wul sem-guldem-qa'odit, da wulat ya'tstga<sup>0</sup>. Da al 25 qa'inage wī-ga'nga<sup>0</sup>. Ada sem-guldem-haxhō'ig·iga sga-neknō'nkdet. Ada g·ik ha'ts!eksem txa-lī-qa'inatge wī-xā'ōga<sup>0</sup>. Ada wī-dza'ktga<sup>0</sup>.

Ada wula lu-ya'ltges Asdi-wā'lga<sup>0</sup>, adat ma'hesget lī- ga'natge ga'ntge wī-xā'ōge. Da-ya' gesge ḥa tsłi'ōntga<sup>0</sup>. Dat wula gā'ōtge sem'ā'g·itge ne-wul-ba'tsgesge ga'nge ne-naxnō'xsetga<sup>0</sup>. Gakstatnā'ō, wī-kūłi-kūłnā'ōngat a guldem-30 haxhō'ig·iga sga-naknō'ntget. Ada txal-dza'ge ne-wī-xā'ōkset a spagait-gam-kūłnā'ōngam la'get. Ada wult k!uł-gege'rel spagait-la'get a ne-sesë'ōpsge wī-xā'ōga<sup>0</sup>. Adat

wife of Asdi-wā'l, and the young woman stepped over the bones of the great slave of her father. Then the great slave arose again suddenly, and he was alive again. Then she went again to her husband.

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One morning the chief said again, "Tell my son-in-law that I order him to get fire-wood." Then the wife of Asdi-wā'l said again, "Don't go, for many people were lost. As soon as the axe touches (the tree,) the bark falls down and falls on the people. Then it kills them." Thus said the young woman to her husband. Asdi-wā'l only laughed again at what she said. "Don't be afraid! I have supernatural power myself."

Then he arose. Then he called the great slave to accompany him. When they were about to reach the place where the great tree stood, Asdi-wā'l saw that the foot of the tree was full of bones. Then he questioned his companion. Then the slave said, "Maybe, I don't know." Then they continued really to go towards it; and when they reached it, Asdi-wā'l looked up to the top of the great tree. Behold! the great one was leaning over to one side. Then he said to his companion, "You stand here, but I there." Then, when he was quite ready, he struck it; but the great tree fell and (broke into pieces) of the right length. Again it had fallen on the great slave, and the great one was dead.

Then Asdi-wā'l returned and related that the tree had fallen on the great slave. Thus he said when he entered. Then the chief went to where the tree, his supernatural power, was standing. Behold! the great one was all broken into pieces of the right length, and his great slave was dead among the broken fire-wood. Then he picked out from among the fire-wood the bones of the great slave.

g·ik ha'ts!eksem wutwā'0tga<sup>0</sup>. Adat wul g·ik ha'ts!eksem ama dā'0det. Ada ḥa qa'odit ha'ts!eksem ndedā'0det. Adat wul kse-hū'0tgetge sem'ā'g·itge ḥgū'0lgem hanā'0xtga<sup>0</sup>. Ada txā'lpsha l!ē-gan-bā'0ta ḥguwā'lksegem hanā'0xga<sup>0</sup>. Ada 5 wul ha'ts!eksem g·ik dedū'0lstga<sup>0</sup>. Ada ha'ts!eksemt g·ik hā'yintge sem'ā'g·itge wī-lōgōm-ga'nga<sup>0</sup>. Ada wul lu-ya'ltgetga<sup>0</sup>.

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Ada ḥa al lā'0lges dep Asdi-wā'lga<sup>0</sup> dīl na'kstga<sup>0</sup>. Ada wul ha'ut ges nī'0t: "Am-k!e'rel mā'0ndet a demt ha-bā'0l-dent ā'0bu. Nin!i' sem-ks-txalā'0nde n-naxnō'xesdet demt ū'0den ā ts!em-la'get demt txā'0lget ge'sge lā'0pga<sup>0</sup>, dze da' ḥa la'mkut da demt wul l!i-ma'gan." Ada hats! a'łge xsta'ltges Asdi-wā'lga<sup>0</sup>; ada lu-da'psge ā'0tgege wī-ha'utgedi<sup>0</sup>.

Ada sem-ganlā'0get dat wul gun-se-la'ksetge sem'ā'g·itge 15 ne-sel-wā'ltga<sup>0</sup>. Adat gun-txā'lemktga<sup>0</sup>. Ada wā'lsge sel-wā'ltga<sup>0</sup>. ḥa ga'udisge wī-se-la'ksetga<sup>0</sup>, da wult ga-dā'0wuł ge'sge ga-se-lā'0ptga<sup>0</sup>; da wula txā'0lemktga<sup>0</sup>. ḥgu-sga-na'kde gwī da wī-lu-sā'0xge lā'0pga<sup>0</sup>.

Ada wul ha'usge sem-ā'g·it gesge ḥgū'lgem hanā'0xtga<sup>0</sup>: 20 "Dā'0l, gun-t!em-iā'0 na'ksen, ḥa le'mge lā'0p. Ne-txā'0lemkt da dem wul l!i-sge'retget. Nin!i's nī'0tge gan-g'ap-txā'0=lemkt a demt se-gwa'naretga<sup>0</sup>."

Ada wul semg·it ha'usge ḥgwā'lksegem hanā'0x gesge na'kstga<sup>0</sup>. "G·ilō' dze wā'n," da-ya' gesge na'kstga<sup>0</sup>. 25 "A'łge hasa'gaił dem dza'gen, a wul ne-semgal sī'0pl!ent." Ada g·ik wul ha'ts!eksem g·ik ha'usge sem'ā'g·itga<sup>0</sup>: "Gun-lagauk-iā'0 ḥa'msut, wa-la'mge lā'0bet." Ada a'łget anā'0ldet naks Asdi-wā'l. Semg·id xłem-yā'0gude serē'lk-tga<sup>0</sup>; a'łget anā'xł demt ū'0deđet negwā'0tge na'kstga<sup>0</sup>. 30 Nin!i' gan-semt lu-da'mtga<sup>0</sup>.

Ada g·ik ha'ts!eksem ha'usge sem'ā'g·it a'sget t!em-

Then he again found them, and he put them well together as they had been before. Then the chief called the young woman to come out. Then the princess stepped four times over (the bones,) and (the slave) was alive again. Then the chief put up again the great rotten tree and returned.

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When, however, Asdi-wā'l lay down with his wife, she said to him, "Only one (thing) is left with which my father is going to try you. That is his very last supernatural power. He will bake you in his fire, and will put you in the fire on stones when they are hot, and place you on them." Then Asdi-wā'l did not say anything, and cried the whole length of the night.

Very early in the morning the chief ordered his companions to make a fire. He made them heat stones. Then his companions did so. When they had finished making the great fire, they went out to get stones and put them on the fire. After a little while the stones were red-hot.

Then the chief said to the young woman, "My dear, order your husband to go to the fire, the stones are hot. I have heated the stones that he may lie down. That is why I have really heated the stones, that I may cook him."

Then the princess spoke strongly to her husband. "Don't do it." Thus she said to her husband. "I don't want you to die, for I really love you." Then the chief spoke again. "Order my son-in-law to go to the fire while the stones are hot." But the wife of Asdi-wā'l would not permit it. She really held him around the waist, and she would not permit her father to bake her husband. Therefore she held him.

Then the chief spoke again and called his son-in-law

hū'̄tgesge ḥa'mstga<sup>0</sup>. Da' wula haldem-bā'̄s Asdi-wā'lga<sup>0</sup>. Wā'̄tget ge'sge awā'̄n a'kstga<sup>0</sup>. Ada wul k!ā-ks-gā'̄gōm g·ē'lga gā'̄itga<sup>0</sup>. Ada ḥa tgu-iā'̄t gesge txa-stū'̄p!el ne-wā'lbe ḥamst, ḥa q!āldek-iā'̄tga<sup>0</sup>. Gakstatnā'h, t negwā'̄ts 5 Asdi-wā'l Hats!enā'̄set gō'̄it!ekset ge'sge awā'̄tga<sup>0</sup>.

Adat ge'redaxtget negwā'̄dem Hats!enā'̄stga<sup>0</sup>: "Gā'̄dō gan-wi-hā'utgent, ḥgū'̄lgī?" da-ya'get ne-gwā'̄dem Hats!enā'̄stga<sup>0</sup>. Ada wul hā'us Asdi-wā'l ges negwā'̄tga<sup>0</sup>: "Lā txan!i' gā'̄bā'̄lde ḥa'msu a demt wula dza'kdut," da-ya' 10 t Asdi-wā'l des negwā'̄tga<sup>0</sup>. "Wāi, g·a'̄wan ḥa g·ik qa'odi txā'̄lemkdet a demt ū'̄tut ā ne-ts!em-la'kdet. Nin!i' gan-huwi-ha'utgut a wī-ā'̄tget wagait-g·a'̄wan. Hats-ḥgu'ksenu dem g·ik mā'̄tgut." Nin!i' gwait plā'rs negwā'̄dem Hats!enā'̄sdet.

15 Ada wul ha'us negwā'̄t ges nī'̄tga<sup>0</sup>: "Des gā'̄dō gana wī-ha'utgent? G·ilā', g·ilā'na bā'̄sent," da-ya'get negwā'̄t ges nī'̄t. Adat wula k!inā'̄msgē ḥgu-gam-k!wasem dā'u gesge ḥgū'̄lgetga<sup>0</sup>. Adat wula k!inā'̄msgē ḥgu-gam-k!wa'sem dā'u gesge ḥgū'̄lgetga<sup>0</sup>. Adat wul yā'uhemxtga<sup>0</sup>: "DZE 20 hī-ts!i'̄n, ada dze wul lō'gōm-bā'̄n a'sge ts!em-ne-ū'̄tga<sup>0</sup>. Ada dem wul sa-lu-nā'̄ken; ada me dem lagax-lu-dā'̄dā'u gwa'i ā ga-ts!em-ts!ā'nsent," da-ya'ga<sup>0</sup>.

Adat g·ik wul dō'xsge lū'nksem sē'̄pga<sup>0</sup>. Adat g·ik k!inā'̄mtga<sup>0</sup>: "DZeda ḥa xgwa'tkSEN ā lax-la'mgem 25 leplā'̄bet, da me dem kse-łō'̄l sē'̄bet ā lax-ō' ne-ū'̄det. Ada dem ha-lī-qagā'̄de dze ḥa gwā'nksen, ā dze da ḥat nī' wul kse-łō'̄ltge ne-sesē'̄ben." Ada ḥa qa'odisge ha'utga<sup>0</sup>, da' wula dā'ułga<sup>0</sup>.

Ada wula tslī'ns Asdi-wā'l, ada wult sa-ga'wul ge'sge 30 ne-wa'sgetga<sup>0</sup>. Ada wul sa-lu-nā'̄ket ge'sge ts!em-ne-ū'̄tga<sup>0</sup>. Ada wul ha'usge sem-ā'g·it ge'sge ne-sel-wā'ltga<sup>0</sup>: "Sem-lī-t!ā'lbe lax-ō'det." Adat wulā'gutga<sup>0</sup>. Adat lī-se-gu'lge la'gede lax-ō'tga<sup>0</sup>. Ām sgā-na'kdet da nī'̄dze ne-sel-wā'ltge sem-ā'g·itge wul kse-łō'̄ltge ne-sesē'̄ptga<sup>0</sup>.

to the fire. Then Asdi-wā'l arose and went away from his wife. First he went out of the house for a while. While he was walking about behind the house of his father-in-law, he went into the woods. Behold! Asdi-wā'l's father, Hats!Enā's, came to him.

Then Father Hats!Enā's asked him, "Why do you cry, child?" Thus said Father Hats!Enā's to him. Then Asdi-wā'l spoke to his father. "My father-in-law tries everything to kill me." Thus said Asdi-wā'l to his father. "Now he has again finished heating the stones to bake me in his fire. Therefore I have been crying all night until now. This time I cannot be saved." That is what he said to Father Hats!Enā's.

Then his father said to him, "Why do you cry? Don't, don't be afraid!" Thus said his father to him. Then he gave a little broken piece of ice to his son, and he instructed him, "When you enter, go right into his oven. Then lie down in it and put this ice in your armpits on both sides." Thus he said.

Then he also took dried bones and gave them to him. "When you feel cold on the hot stones, shove the bones out on top of the oven. Then they will think that you are done, when they see your bones sticking out." Then, when he finished speaking, he left.

Then Asdi-wā'l entered and wrapped his blanket around himself. Then he lay down in the oven, and the chief said to his companions, "Cover him over." Then they did so. Then he made the fire burn on top. After some time the companions of the chief saw the bones sticking out.

Ada wul lu-ā' msgE qā'⁹tsgE wī-sem-ā'g·it a'sge ha'utga⁹: "Dzā'gen! me-k·!a-wī-naxnō'xsen da kłā'i! Semgal īgu-xā'⁹ gwa⁹!" Łat n!axn!ō'tget naks Asdi-wā'lge ha'us ne-gwā'⁹tga⁹ a'sget nehalā'g·ixt ge'sge na'kstga⁹, da wul sem-5 lu-xā'⁹xstga⁹. Ada wul ha'usge sem-ā'g·itga⁹: "Sū'na me-sem-li'⁹t!" Adat wul lī'⁹tge ne-se-wā'ltgetga⁹.

Ada łat sa-gā'lemga g·a'mgem ū'nkseget, da al sa-haldem-bā'⁹get Asdi-wā'l ge'sge lax-la'mgem lō'⁹pga⁹. Dat sa-łułū' ū'nkseget ā ne-wa'sgetga⁹. Ada wula wuts!en-yā'⁹t 10 ge'sge awā'⁹sge na'ksta hi-yā'⁹gwude wī-hā'utgetga⁹. Adat wul sa-xłem-yā'⁹gutga⁹. Ada semgal lu-ā' msgE qā'⁹tge ā ła wul galkse-a'xłgesge na'kst ge'sge txan!i' ne-gan-hā'⁹xgetga⁹.

Da lu-tgi-neknē'⁹tsgesge ne-sel-wā'ltge łāmst a ne-qal-15 wul lu-sge'res Asdi-wā'lga⁹. Ada ts!em-dā'u a txan!i' lep-lā'⁹bet. Adat sem-lu-sanā'łgetga⁹ ā łat nī dudā'u leplā'⁹p.

Ada wul a'lg·ixsge sem-ā'g·itga⁹ a'sge ne-sel-wā'ltgetga⁹: "T!em-yā'⁹n ła' msutwa! Ada me dem t!ā'⁹nt ge'sge stū'⁹p!elga⁹." Ada wul t!em-yā'⁹s Asdi-wā'lga⁹. Ada t!ā'⁹t 20 ge'sge stū'⁹p!elga⁹ dīl<sup>1</sup> na'kstga⁹. Ada wul ha'usge sem-ā'g·itga⁹: "Y!a'gai-n!i'⁹desen g'ap-k!a-wī-naxnō'gan da kłā'i, ła'msi!" da-ya'ge sem-ā'g·itga⁹, guge g·a'mgem dzī'usdega⁹ a'sge ła'mstge ne-ha'utga⁹. Ada sem-ama g·a'tdet g·a'⁹wan a ła'msdet. Adat ła'⁹detga⁹.

25 Adat semgal sī'⁹p!ens Asdi-wā'lga⁹. Ada k!a-na'g!a lutlā'⁹t ā ne-wā'lpsge sem-ā'g·it dīl na'kstga⁹. Ada txan!i' n-ts!a'b!e ła'mstet' iñ sī'⁹p!entga⁹ a wul semgal nexnō'xtga⁹. K!a-nexnō'x gesge n dī-nexnō'xesge ne-miā'ntga⁹. Nin!i' gant sī'⁹p!ende txan!i' biā'lsteget Asdi-wā'lga⁹.

<sup>1</sup> The form dīl, which occurs with the terms for "father" and "mother," is not applicable in this place.

Then the great chief was glad, and said, "Shame! you have greater supernatural power than I, miserable little slave, that one!" When the wife of Asdi-wā'l heard her father speak and deride her husband, she wept bitterly. Then the chief said, "You may take him out of the fire." Then his companions took him out of the fire.

When they had removed the hot ashes, Asdi-wā'l arose from the hot stones and shook the ashes off from his blanket. Then he went along to his wife, who was crying bitterly. Then he embraced her. Then his wife was very glad because her husband got through all the difficulties.

When the companions of his father-in-law looked down [in] to where Asdi-wā'l had lain, all the stones were full of ice. Then they were much astonished when they saw the ice on the stones.

The chief said to his companions, "My son-in-law shall go to the fire. Make him sit in the rear of the house." Then Asdi-wā'l went to the fire and sat down with his wife in the rear of the house. Then the chief said, "Indeed, you have really greater supernatural power than I, son-in-law." Thus said the chief, who is the Sun, to his son-in-law. Now he liked his son-in-law much, and he respected him.

Then he loved Asdi-wā'l much. For some time he staid with his wife in the house of the chief, and the whole tribe of his father-in-law loved him because he had really supernatural power, and he had greater supernatural power than their master. Therefore all the stars loved Asdi-wā'l.

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- Ada ḥa g̊ik k!e'reltge sa'ga, ada wul lu-q!ā'ga gā'⁰ts Asdi-wā'l ge'sge ne-txalā'ndet gu lax-ha-l!i-dzō'gamē⁹. Ada wul kluł-da'msaxdet at t!el-gā'⁰ti wula wā'ltga⁹. Adat wul ma'let gesge na'kstga⁹. Ada ḥa ā'msgē sga-na'kdet da 5 nī'⁰dze sem'ā'g·itge wula wā'lsge ḥa'msdet a kluł-lu-t!ā'xlge gā'⁰tga⁹. Gant ge'redaxtga⁹. Ada ma'łde ḥgū'⁰łgem hanā'⁰x de we-g·atge na'kstga⁹. Ada wul ha'usge sem'ā'g·itga⁹: "A'łge līg-i-na'kł ne-txalā'nn, ḥa'msi. Dem gā'yint," da-ya'ga⁹.
- 10 Ada wult k!a-gun-nī'⁰ts!entge sem'ā'g·itge ne-huwā'sge biā'lstege⁹, asget mełma'let ges nī'⁰tga⁹; nin!i' Yilt!ā'⁰t dīł Seł dīł YAGA'ret dīł Gan-kuda'xs dīł (Txals gam-k!e'reti [?]); ada ḥgū'⁰łgem hanā'⁰xda ne-g·a'mksa (lisian [?]), nin!i' naks Asdi-wā'lga⁹.
- 15 Ada ḥa qa'edit gun-nī'⁰ts!entge sem'ā'g·itga⁹. Ada wul ha'ut gesge ḥgū'⁰łgem hanā'⁰xtga⁹: "Ndō, ḥgū'łk, gun-nī'⁰ts!en dem yā'⁰ke na'kSEN a demt wul t!elt wā'⁰ n-txa= lā'ntga⁹." Ada wul haldem-bā'⁰sge ḥgwā'lksekga⁹, adat stū'⁰lsge na'kstga⁹. Ada ḥat wutwā'⁰sge n-dzō'gasge lax- 20 nep!ā'⁰ga⁹ dīł ḥgu-supla'sem na'kstga⁹, txa-dō'gasge hanā'⁰xge txā'lpusatge k!abe-qa-gō'kga⁹, — k!e'rel g·o'kge wul hō'lt= gesge sa'mim ma'tiga⁹, ada g̊ik hō'ltge k!e'relt ge'sge bene-ts!a'gga⁹; ada g̊ik k!e'relde wul hō'ltge kse-meg'ā'⁰x= set; ada nin!i' txā'lpusat kluł-yu-ha-a'ksgetga⁹. Nin!i' ḥat 25 wutwā'⁰sge n-dzō'gasge lax-nep!ā'⁰ga⁹.

Ada wul ha'usge supla'sem hanā'⁰x ge'sge na'kstga⁹: "DZE da'ła tgi-dzełdzā'⁰łem, ada me dem lu-yā'⁰ka txalā'= nut," da-ya' ge'sge na'kstga⁹. Ada wula tgi-lli-yā'⁰kesge ne-qa-sesi'⁰sge g·a'mkga⁹. Ada lu-g'ala-yā'⁰ketge y!ū'⁰tage 30 txalā'nsge na'kstga⁹. Ada wul sā-txal-ax'a'xłget ge'sge txa-stū'⁰p!elsge wālpge wul lu-t!ā'⁰s nā'⁰s Asdi-wā'lga⁹. Ḧa g̊ik gā'msemga⁹, ada ḥa g̊ik derem laā'ges g·ig'a'tga⁹. Ada wula la'mdzext ge'sge ts!e-wā'lpga⁹; lu-ām-gā'⁰ts nā'⁰t gesge ḥat nī'⁰stga⁹, a wul al ha-l!i-gā'⁰te dze ḥa dzaks Asdi-

Then one day again Asdi-wā'l was homesick for those whom he had left behind on our world. Then he was downhearted and thought how it was. Then he told his wife. After some time the chief saw how his son-in-law was, that he was heavy at heart. Therefore he questioned him. Then the young woman told him that her husband was homesick; and the chief said, "The place you left behind is not far, son-in-law. You shall go there." Thus he said.

Then the chief showed him the names of the stars and told them to him; those were the Kite and the Dipper and the Halibut-Fishing-Line and the Stern-Board-in-the-Canoe and the Old-Bark-Box; and the young woman was Evening-Star. She was the wife of Asdi-wā'l.

When the chief had finished showing them to him, he spoke to the young woman. "O child! show your husband the way to follow, that he may find quickly those whom he left behind." Then the princess arose and accompanied her husband. When he came to the edge of the prairie with his young wife, the woman took along four little baskets, — one basket full of mountain-goat meat, and another one full of belly-fat, and another one full of fresh salmon-berries; and the fourth one she carried as a bucket. That was when they reached the edge of the prairie.

Then the young woman said to her husband, "When we slide down, follow behind me." Thus she said to her husband. Then she went down on the rays [feet] of the sun, and the man followed right behind his wife. Then they suddenly arrived behind the house in which the mother of Asdi-wā'l was living. It was winter again, and the people were starving again. Then they entered the house, and his mother was glad when she saw him, because she had thought that Asdi-wā'l, who was her child, was dead.

wā'l guge ḥgū'ōlḡetga<sup>0</sup>. Gakstatnā'<sup>0</sup> ḥa lu-ya'ltgedet dīl ama-na'kstga<sup>0</sup>. Nin!i' gan sem-lu-ām gā'<sup>0</sup>ts nā'<sup>0</sup>tga<sup>0</sup>. Ada wul g·ik ha'ts!eksem yā'<sup>0</sup>kdet. Adat wul ē'<sup>0</sup>tge wām sem'ā'g·itdet Waxayē'<sup>0</sup>k (?); a wul dem wālt ge'sge dem 5 huk-yā'<sup>0</sup>ktga<sup>0</sup>. Ada k!a g·ik na'ga want ge'sge gwa'sga<sup>0</sup>.

Adat txan!i' ganlā'<sup>0</sup>get dīl ḥa dem hū'<sup>0</sup>p!el ḥat g·ik hē'<sup>0</sup>tstge ḥgwā'lksegem hanā'<sup>0</sup>xge na'kstge asget gun-g·a'= besge su-a'ksge a demt a'ksdet. Wō'dzega lī-be'ts!entge man-lī' ge'sge tsłū'<sup>0</sup>lsge mū'<sup>0</sup>tga<sup>0</sup> gana hī-ts!i'<sup>0</sup>nsge na'kstge 10 ne-a'ksgetga<sup>0</sup>, ḥat g·ik lu-ḥō'<sup>0</sup>desge man-lī'ga<sup>0</sup>, at sa-de-wā'<sup>0</sup>tget ge'sge net wul lī-be'ts!ent ge'sge ts!ā'<sup>0</sup>lsgē mū'<sup>0</sup>tga<sup>0</sup>. Ada ne-gā'<sup>0</sup>ga demt akst ḥat k!a g·ik wulā'gudet; a dī nī'<sup>0</sup>dzeDE kse-a'mksedat, dat g·ik wul a'kstga<sup>0</sup>. Nin!i't wul wulā'i ḥā'<sup>0</sup>t wula sī'<sup>0</sup>p!ende na'kstga<sup>0</sup>. Ada k!a na'ge wa'nt 15 ge'sge gwa'sgaga<sup>0</sup>.

Ada ḥa ā'msga sga-na'ge nda wā'ltga<sup>0</sup>, ḥa g·ik k!e'relde ḥa tgi-yā'<sup>0</sup> sat, adat wul g·ik hē'<sup>0</sup>tstge hanā'<sup>0</sup>xge na'kstge at gun-g·a'be dem a'ksdet, gan dat wula gā'<sup>0</sup>tge iū'<sup>0</sup>tage ḥgu-gō'qga<sup>0</sup>. Wāi, ḥat de'lpl!entget Waxayē'<sup>0</sup>k wul g·a'dze 20 a'ksge dem wul a'ksgetga<sup>0</sup>. Gakstatnā'<sup>0</sup>ge! ḥgu-ama pl'a'sem su-p!a'sem hanā'<sup>0</sup>xget' in nī'<sup>0</sup>sge wul gun-yā'<sup>0</sup>tga<sup>0</sup>; lōgōm-t!ā'<sup>0</sup>t gesge ne-dzō'gōsge n-lea'ksetga<sup>0</sup>. Ada hmmā'= mext ge'sge y!ū'<sup>0</sup>taga<sup>0</sup>. Ada sem lu-dzaga-gā'<sup>0</sup>tsge y!ū'<sup>0</sup>taga<sup>0</sup>, 25 gan semt sa-xlēm-yā'<sup>0</sup>gutga<sup>0</sup>. ḥa ga'udi wā'lDET adat wul lu-yā'<sup>0</sup>ksge ḥgu-gō'kga<sup>0</sup>. Adat wul g·a'be a'kset. Ada wul lu-ya'ltgedet. Adat sge'r ne-galdem-a'ksget a hats!a'x̄ge na'kstga<sup>0</sup>.

Adat g·ik wul sa-ts!ā'<sup>0</sup>desge men-lī' ne-lī-be'ts!endet. Adat g·ik wul lu-ḥō'<sup>0</sup>det ge'sge n-ts'EM-a'ksgesge na'kstga<sup>0</sup>. 30 Ada sem txal-hō'ltge men-lī' da wadi-kse-łē'atxa gana'u. Dat wul sem lū-sga-ya'dze ts!al na'kst ge'sge men-lī' wi-txa-metmā'<sup>0</sup>tksedet. Ada wul sa-haldem-bā'<sup>0</sup>tga<sup>0</sup> a sem-łū'ntitga<sup>0</sup>. Ada wul dīt ks-iā'<sup>0</sup>ketge na'kstga<sup>0</sup>. "Ndō<sup>0</sup>, na lu-ya'ltgen! gā'<sup>0</sup> ne-sī'<sup>0</sup>p!ensgen na k!uł-xlēm-iā'<sup>0</sup>kden!"

Behold! he came back with a nice wife. Therefore his mother was glad. Therefore she gave a potlatch again, and she named him with a chief's name, Potlatch-Giver [Waxayē'k], for he was to be one to give potlatches; and they staid there for a while.

And every morning and evening the princess sent her husband again, and ordered him to draw fresh water for her to drink. Every time she put a plume between her ear (and her head); and as soon as her husband entered with his water, she put the plume in and took it away from where she had put it on between her ear (and her head); and before she would drink she would do so for a while. Then she looked (to see) if the water was clear. That was how she knew if her husband continued to love her. For a while they staid that way.

For a good while he did so. Once, when the sun [day] went down, the woman sent her husband again and ordered him to draw water: therefore the man took a little basket. When Potlatch-Giver came near to where the water was flowing that he was going to draw, behold! a [little] pretty young woman saw him approaching. She was sitting on the edge of the drinking-place. Then she smiled at the man. Then the man went across to her and embraced her. After he had done so, he washed the inside of the little basket and drew water. Then he returned, and placed the vessel with water before his wife.

Then she took off again the plume which was standing up, and she put it again into the bucket of her husband. Then the plume was full of something like the fluid slime of frogs. Then she struck her husband right in the face with the plume, which was all full of dirty stuff. Then she arose suddenly, being very angry. Her husband followed her out of the house. "Go back! Go to the

da-ya'ga<sup>0</sup>. Adat g'ik wul ha'ts!eksem men-iā<sup>0</sup>t ge'sge na-asī<sup>0</sup>sge g·a'mkga<sup>0</sup>; da dī man-ho'ksgetge na'kstga<sup>0</sup>. Ada g'ik ha'ts!eksem ha'ut gesga na'kstga<sup>0</sup>: "Ndō<sup>0</sup>, lu-ya'ltgen, ha<sup>0</sup>wi'n̄ ne-g'ileks-nī<sup>0</sup>dzen."

5 Ā'łge nesegā<sup>0</sup>s Waxayē<sup>0</sup>k ał ha'uł nakst as nī<sup>0</sup>t, a wul hasa'xde da demt g'ileks-gā<sup>0</sup> na'ksdet a'sge ne-wā'lpt. Hiyā<sup>0</sup>gusge lu-g'ala-wī-ha'utget ge'sge txalā<sup>0</sup>nsge na'kstga<sup>0</sup>. Da g'ik ha'ts!eksem ha'utga<sup>0</sup>: "Ndō<sup>0</sup>, lu-ya'ltgen, ha<sup>0</sup>wi'n̄ ne-g'ileks-nī<sup>0</sup>dzen." Ada wul mela-men-wā'lxsetga<sup>0</sup> a'sge 10 n-lax-asī<sup>0</sup>sge g·a'mkga<sup>0</sup>. Ada al ks-gā<sup>0</sup>gam men-a'xłgesge hanā<sup>0</sup>xga<sup>0</sup>. Ada asī hmmem-iā<sup>0</sup>sge y!ū<sup>0</sup>taga<sup>0</sup>, da sa-g'ileks-nī<sup>0</sup>tsgege hanā<sup>0</sup>x gesge ḥā men-a'xłget ge'sge n-ts!uwā'nsge ganā<sup>0</sup>xsgé ne-man-iā<sup>0</sup>getga<sup>0</sup>. Da sa-tslū<sup>0</sup>lbeksgetga<sup>0</sup>. Ada lebagait-dā'ułga<sup>0</sup>.

15 Ada Alt wula dediā<sup>0</sup>tge īgwā'lksekge wi-hā'utgetga<sup>0</sup>. Ada wul ts!i<sup>0</sup>nt ge'sge n-ts!em-wā'lps negwā<sup>0</sup>tga<sup>0</sup>; ts!elem-wi-ha'utgega<sup>0</sup>, gant ge'redaxtget negwā<sup>0</sup>tga<sup>0</sup>: "Dā<sup>0</sup>ł gā<sup>0</sup>ł gan ha'un?" da-ya'ga sem'a'g'itga<sup>0</sup>. Adat wul pliā'rs negwā<sup>0</sup>t gesget g'ileks-nī<sup>0</sup>sge na'kstga<sup>0</sup>, adat dza'ktga<sup>0</sup>, 20 da-ya'ge īgwā'leksegem hanā<sup>0</sup>x ges negwā<sup>0</sup>tga<sup>0</sup>; gan adat wula sen!uwō'xtge sem'a'g'itge īgū<sup>0</sup>łgēm hanā<sup>0</sup>xt a'sge ha'utga<sup>0</sup>: "Gā<sup>0</sup>du gan īū<sup>0</sup>ntin me gan wulā'gwa ḥā'msut?"

Adat sa-gā<sup>0</sup>sge ba'nat guge na-lu-men-ya'gatga<sup>0</sup>; adat 25 sa-q!a'gasge xpī<sup>0</sup>lsge la'ktga<sup>0</sup> a demt ma'ksgē ne-sesē<sup>0</sup>ptga<sup>0</sup>. Adat wul lu-tgi-łō<sup>0</sup>desge wul lu-tgi-ga'xga<sup>0</sup>. Adat men-ma'ksgē ne-sesē<sup>0</sup>ptga<sup>0</sup> txa-sa'mikga<sup>0</sup>. Adat g'ik ha'ts!eksem tgi-łō<sup>0</sup>detga<sup>0</sup>. Txā'lpxa t wulā'gudet, da men-ga'wundet txan!i' sē<sup>0</sup>bet dīl sa'miga<sup>0</sup>. Adat wul sem ama dā<sup>0</sup>tet. 30 Ada wulat lī-g'an-sū' wī-man-lī' gesge lax-ō'sge wul sge'r ne-dza'gem txō'mā' ḥā'msem y!ū<sup>0</sup>tatga<sup>0</sup>, — gu man-lī' na-k!uł-lī-ba'ts!en īgū<sup>0</sup>łgesge sem'a'g'it ge'sge lax-t!em-ga'ustga<sup>0</sup>. Ada wul ha'ts!eksem g'ik dēdū<sup>0</sup>lsge ḥā'msge sem'a'g'itge da sem lu-am'a'msge qa-gā<sup>0</sup>tga<sup>0</sup>. Adat ha'ts!ek-

one whom you love, whom you embrace." Thus she said. Then she went up again on the rays [feet] of the sun, and her husband went with her. Then she said again to her husband, "Go back, lest I look back upon you!"

Potlatch-Giver did not mind what his wife said to him, because he desired to take back his wife to his house. He followed his wife, crying. Then she said again, "Go back, lest I look back upon you!" Then both went up along the rays [feet] of the sun. The woman went first. While the man was still going up, the woman looked back when she arrived on top of the ladder that led up. Then he sank, and was entirely gone.

Then, however, the princess went on crying. She entered the house of her father. She went in crying. Therefore her father asked her, "My dear, why do you cry?" Thus said the chief. Then she told her father that she had looked back on her husband, and that he was dead. Thus said the princess to her father. Therefore the chief rebuked the young woman, and said, "Why were you angry, and why did you do so to my son-in-law?"

He at once took his net, which was hanging up in the house, and opened the front end of the fire to haul up his bones. He put down (the net) where it was open (inside downward). Then he hauled up the bones with all the flesh on them. He put it down again. He did so four times, then all the bones and all the flesh had been taken up. Then he put them to rights; and he swung the great plume four times over the place where the dead body of his son-in-law lay, — that plume which the daughter of the chief was wearing on her head. Then the son-in-law of the chief was alive again, and

sem̄t ḡ'ik s̄i'⁰p!endet Waxaya⁰kge na'kstga⁰. Ada ḡ'ik d̄i ha'usge hanā⁰x ges n̄i'⁰tga⁰.

Ada k!a-ḡ'ik ā'm sga-na'ge wa'ntga⁰, da ḡ'ik ha'ts!eksem wi-ḡ'atgege y!ū'⁰taga⁰ asge txalā'ntga⁰, gan wi-ha'utgetga⁰.

5 Gan at ge'redaxtget negwā⁰tge īgū'⁰lgem hanā⁰xtga⁰ ḡ'⁰  
dze gan ha'uł ɬamst. "Wī-ḡ'a'tgegadēl n-txalā'nt," da-ya'  
ges negwā⁰tga⁰. Ada ɬa ḡ'ik k!e'relde sat da ḡ'ik haldem-  
gō'ltga⁰. Adat wul k!a-k!uł-ama ɬāgā⁰d d̄ił ɬa'msdet, a  
demt hagul-k⁹da'xsedet. Adat ḡ'ik tgi-l!i-yā⁰k⁹a n-lax-asi⁰⁹  
10 ḡ'a'mget. Ada ḡ'ik wul txal-wutwā⁰ n-txa-stū⁰p!elsge  
·huwā'lp̄ga⁰. Adat wul k!a-sa-lu-da'mtge hanā⁰xge na'kst-  
ga⁰. Adat k!a-hū'mts!extga⁰. Ada k!a-kluł-ga-łgusge're-  
detga⁰. ɬa ga'udi wā'lDET ɬa dem besba'saxgetga⁰, da  
sa-dzī⁰pga⁰. A'łget ḡ'ik n̄i'⁰st. Da al wula ts!i'⁰nt gesge  
15 awā⁰s nā⁰tga⁰. Gakstatnā⁰ ɬa al dzaks nā⁰tga⁰, dza'k  
gesge ne-qā'ga dem ḡ'ik lu-ya'ltgetga⁰. Ada wul sta-  
ḡ'isi-iā⁰s Waxaya⁰k ā ḡ'isi-Ksia'nga⁰.

Ada wula na-bā⁰t ge'sge k!e'relde wul dzō'xsge qal-  
ts!a'be Ts!em-sia'nt a wul dzō'ga G'inaxangī⁰get. Ada  
20 ɬā⁰ dem na-bā⁰det. Da txal-wā'ida k!ā'⁰lde īgu-yā⁰ksem  
hanā⁰x gesge txa-stū⁰p!elsge huwā'lp̄ga⁰. Ada sa-hmā'=  
mext ges n̄i'⁰tga⁰ gan da'wula gun-iā⁰s Waxaya⁰k gesge  
awā⁰tga⁰. Adat ge'redaxtga⁰ gant ma'łetga⁰: "Łgū'⁰łge  
sem'ā'g'idet nle'riut. Miā'n qal-ts!a'be gwa'⁰. Ada txalpx=  
25 dā'⁰l ɬemkdī'tgut." Ada wul ha'us Waxaya⁰kga⁰: "Des al  
me anā'xł n dem na'ksgenī?"

Adat wul anā'xtge īguwā'lksekga⁰, gan k!a-dit ge're=

daxtga⁰: "Nda'da gu wul wā⁰tgen?" Adat magā'ndetga⁰  
as n!i'⁰tga⁰: "Ne-ks-gā'gam wā'yut Asdi-wā'l; ada su-

30 ḡ'a⁰wunden ḡ'ik ha'ts!eksem ē'⁰tges Waxaya⁰k," da-ya'  
gesge īgu-yā⁰ksem hanā⁰xga⁰, gan da'wula semgalt si'⁰=

they were of good heart. Then Potlatch-Giver loved his wife again, and the woman did the same to him.

They staid there for some time; then the man became homesick again for those whom he had left behind, therefore he cried. Therefore the father of the young woman inquired why his son-in-law was crying. "He says he is homesick for those whom he has left behind," said she to her father. One day they arose again, and bade farewell [for a while about good heart] to their father-in-law, intending to leave in time. Then they went down again on the rays [feet] of the sun. They arrived again behind the houses. Then the woman embraced her husband at once, and she kissed him, and for a while they were happy. After she had done so, they parted, and she suddenly disappeared, and he did not see her again. He, however, entered at his mother's. Behold! [but] his mother was dead, she had died before he returned. Then Potlatch-Giver continued to go down Skeena River.

He came out at a camp, a town of the Tsimshian, Ginaxang'i<sup>o</sup>get. When he came out of the woods, he met a noble-woman behind the houses. At once she smiled at him, therefore Potlatch-Giver went to her. He questioned her, and therefore she told him, "I am the chief's daughter. He is the master of the town. I have four brothers." Then Potlatch-Giver said, "Do you agree to marry me?"

Then the princess agreed; and therefore she asked him, "Where do you come from?" Then he explained to her: "First my name was Asdi-wā'l; now I have the new name Potlatch-Giver." Thus he said to the noble-woman. Therefore she loved him very much. She said to him,

p!entga<sup>0</sup>. Ada ha'ut ges nlí'tga<sup>0</sup>: "Wai, ḥa me na'ksgut g'a'wun," a wult ḥa na'ge dat n!axn!ō' hau g:a'det ā ne-wā'ō's Asdi-wā'lga<sup>0</sup>; ninlī' gan semgal lu-ā'm gā'ōtsgē hanā'ōx gesget wul na'ksgetga<sup>0</sup>. Wai, ḥa tgi-yā'ōsge sa'gā<sup>0</sup>, dat 5 wula y!aga-stū'ōlsge hanā'ōxga<sup>0</sup>. Ada wul lu-lā'ōlget gesge ts!em-ptō'ōl gesge lgwā'lksegem hanā'ōxga<sup>0</sup>.

Ada ḥa ganlā'ōkga<sup>0</sup> da wulā'isge sem'āg'itge lu-x-dzī'usget dī gesge lgu'ōlgetga<sup>0</sup>. Gan ada wula ha'utga<sup>0</sup>: "Nā'ōde, dā'ōl, gu awā'ōn?" da-ya' gesge lgu'ōlgetga<sup>0</sup>. Gan sa-ha'usge 10 hanā'ōxga<sup>0</sup>: "T Asdi-wā'l ḥa gut Waxayā'ōkda<sup>0</sup> nin!i't' in na'ksgut," da-ya' ges negwā'ōtga<sup>0</sup>. Ada wula ha'usge sem'āg'itga<sup>0</sup>: "Dā'ōl, t!em-stū'ōl ḥa'insut wa!" Adat wul t!em-di-iā'ōtge hanā'ōxge na'kstga<sup>0</sup>. Ada wult wa'ndet gesge na-stā'ō n-la'kt ganl txanlī' lgu-q!ałā'ntgedet. Ada 15 sem-sagait-lu-am'ā'm gāgā'ōde ḥamst dīl txanlī' lgu-q!ałā'ntgedet. Sagait-ts!elem-q'a'odiga<sup>0</sup>. Ada sem-amag'ig'a'tga<sup>0</sup>.

Ha'wa'łge na'ge, nda ga-nē'neksget da al haldem-gō'łge qal-ts!a'bēt ā dem lā'ikdet. Ada ḥa dem lā'ikdet, da wula sagait-q'a'wunsgē lgu-q!ałā'ntgetga<sup>0</sup>. Ada ha'utga<sup>0</sup>: "Lā'n 20 dze k!a-ga-x-sganī'ōsdem. Ā'yīn yu-sa'migemt."

Ada sem ganlā'ōkga<sup>0</sup>, da haldem-g'ō'łdega<sup>0</sup>. Ada wul bax-wā'lxstga<sup>0</sup>. ḥa men-ax'a'xłget gesge lax-wusen-yā'ōga<sup>0</sup>, gakstatnā'ō, wadi-hats!iā'ōnge ma'ti gesge n-llī-g'an-ne-stā'ō sganī'ōstga<sup>0</sup>. Adat wula lu-łā'lDET Waxayā'ōk ne-nā'ōtet, 25 gā'ōsge ne-q!ałā'ōdem t!ū'ōtsgedet dīl ha-kuda'kga<sup>0</sup>, ganl ha-wā'łtga<sup>0</sup>, da wula bā'ōtet, at līg'i-de-bā'ōt g'a'łgesge ma'tiga<sup>0</sup>. Adat gū'ō na-ga-ts!a'ut gesge hawā'lga<sup>0</sup>. Sem-k'!ępxa' ya'dZede txanlī'ōdet. Adat wul ḥā'ndet ā awā' lgu-q!ałā'ntgetga<sup>0</sup>. Adat wul besba'segandet ā txanlī' mełe-30 k!ā'ōlde lgu-q!ałā'ntgetga<sup>0</sup>. Ada al dīt lep-dō'ga abū'ōdet a demt ya'use ḥa'mstet. Ada wul hiā'ōgwa yaga-łē'ōm sa'midet dīl yē'ōga<sup>0</sup>. N!i'sge ḥa y!aga-q'a'odit gesge txa-n!i'sge sa'miga<sup>0</sup>.

"Marry me now," for she had long ago heard people mention [say] the name of Asdi-wā'l; therefore the woman was very glad to be his wife. When the day went down, he accompanied the woman down (to the village). They staid in (the house) on the platform of the princess.

When morning came, the chief knew that his daughter was staying with some one until the morning. Therefore he said, "My dear, who is with you?" Thus he said to his daughter. Therefore the woman said, "It is Asdi-wā'l, who is Potlatch-Giver, who has married me." Thus she said to her father. Then the chief said, "My dear, accompany my son-in-law to the fire." Then the woman went to the fire with her husband, and they sat down at one side of the fire with all his brothers-in-law. Then they were [together] good at heart, the son-in-law and all his little brothers-in-law. They went together into the house, and they were happy.

They had not been married long when the people broke up to move. When they moved, he gathered all his little brothers-in-law, and said, "Come, let us go hunt mountain-goats [enjoy the mountain]! We have no meat."

Early in the morning they arose. They went up; and when they reached the crest of the mountain, behold! the mountain-goats were like fly-blows over one side of the mountain. Then Potlatch-Giver put on his snowshoes, took his lance and his bow and his arrows, and ran and speared the mountain-goats, and he hit others with his arrows. He killed all of them. Then he let them slide down towards his brothers-in-law. Then he divided them among his brothers-in-law, but he also took a few himself to give them to his father-in-law. Then they carried down the meat and the fat, and they finished (carrying) down all the meat.

Da wula haldem-g'ôlt gesge dem lâ'êktge â demt ha'be Maxlē-qxā'łaga<sup>0</sup>. Ada ła leklâ'ikdet, da al wä''bengä ɬgu-wā'lksem hanā''xga<sup>0</sup>. Ada g'ik hats!eksem haldem-g'ôłe g'a'det a dem lelâ'igem K-lō'semstga<sup>0</sup>. Gan ła 5 k'lē'relde sat, da wi-uks-łā''ltgege Ts!em-sia'n gesge lâ'iktga<sup>0</sup>. Ada dī mō'xget gesge ɬgu-q!ałā'ntgetga<sup>0</sup>. Ada al g'ina-t!ā''s negwā''t gesge txalā''nt gesge Maxlē-qxā'łaga<sup>0</sup>. Lep-qaxsā' txanlı'sge ɬgu-q!ałā'ntgetga<sup>0</sup> asge ła llâ'iktga<sup>0</sup>. Sī''lg'itge wul mō'xes Waxayā''kga<sup>0</sup>. Ada sagait-q!ala-10 iā''tga<sup>0</sup>. Ada alt semgal sī''plentge hanā''xge na'kstga<sup>0</sup>. Amiā't gesge Maxlē-qxā'łage, ada dzō'xt gesge qal-ts!a'= bem Kse-mā'ksen. Ada k!a-na'ga dzexdzō'xt gesge gwā's-15 ga<sup>0</sup>, a wul ɬem-bā''sge gā''xdet. Ninlī' gan wa-kla-tlē'ld lâ'ikdet a ne-wul-dzō'xdet.

Ada ła tgu-wa'ndeda n-la'kdet ge'sge ła na'ge hū''plel 20 â n-ts!em-wālp q!ô'łdet, ada wult k!uł-lesā'rsge wula wā'lsge wula dza'bedet â lax-a'kset dī spagait-ganga'n gesge se-wulī''nsgetga<sup>0</sup>, gan sa-ha'us Waxayā''kga<sup>0</sup>: "Ha-lli-gā'du se-wulī''nsgem spagait-ganga'n na al k!a-ā'm deda lax-25 a'ksît." Adat sem-halā'g'ixdge ɬgu-q!ałā'ntgetga<sup>0</sup>, gan sa-ha'usge k!ā''ltga<sup>0</sup>. "Wai, lā'n' dze miela-k!a-hu'k-ga-wula-dza'pdem â dze g'idzē''p, ada dep dem nī''nde k!a-ā'mdet."

Ada asī sem-ā''ks yā''gusge dzī'ustga<sup>0</sup>, da al y!aga-ge''= wagä<sup>0</sup> a dem wā''tga<sup>0</sup>. Ada wul uks-dā'wełga<sup>0</sup>. Śa'gait-25 lōgōm-qa'odiga<sup>0</sup>. Ada al dī wula bax-iā''s Waxayā''kga<sup>0</sup> lax-sganī''sdga<sup>0</sup> a'sge nā''ketga<sup>0</sup>. Sen-yā''guda q!ā''dem t!ū''tsget dī ha-k'u'da'kdet ada hawā'ltga<sup>0</sup>. Adat wā''sge gū''p!eltge spe-sa'miga<sup>0</sup>. Ada wult lu-se-pliā'n ts!em-spe-sa'mit. Ada ła hū''mtge sa'mige pliā'nga<sup>0</sup>, ada wul 30 ksā'xtga<sup>0</sup>, adat xpe-ya's'iā'tstga<sup>0</sup>. Adat wul g'ik gā'' g'ik k'lē'relde spe-sa'mit. Adat g'ik lū-se-p!iā'ntga<sup>0</sup>. Gaksta, ła g'ik ksā'xtga tlepłā''tga<sup>0</sup>. Adat g'ik xpe-ya'dze txa-nlī''tga<sup>0</sup>. Sagait-txā'lpxa ya'dzesgetga<sup>0</sup>. Adat k!a-y!aga-

Then they started to move, to go to Metlakahtla. When they moved, the princess was with child. Then the people started again to move to Nass River. Therefore one day all the Tsimshian started to move. The little brothers-in-law went also aboard, but they left their father behind at Metlakahtla. All the little brothers-in-law had each his own canoe when they moved. The eldest one had Potlatch-Giver aboard. They all went together. The woman, however, loved her husband dearly. They came from Metlakahtla, and camped at the town KSE-mā'kSEN. They camped for a little while there, because they had a head wind. Therefore they could not move their camp at once.

When they were sitting around the fire late at night in their house, cutting fish, they talked about what the sea-hunters were doing and what the mountain-hunters were doing. Therefore Potlatch-Giver said, "I think the mountain-hunter, however, is better than the sea-hunter." Then his little brothers-in-law derided him. Therefore one of them said, "Let us hunters go out to-morrow, that we may see who is best."

When morning began to appear, they launched their canoes to go out hunting on the water, and they went seaward together in one canoe. Then Potlatch-Giver, on his part, went up the mountain on his snowshoes. He held his lance and his bow and his arrows. He found two bear-dens. Then he made a smoke in the bear-den. When the bears smelled the smoke, they came out, and he killed them while they were coming. Then he went to another bear-den and made smoke in it. Behold! two of them came out again, and he killed all of them while they were coming out. He killed four, in all. Then he carried them down, those which were fat bears; and he

tla'ldetga<sup>0</sup> gu semgal yikyë<sup>0</sup>yim sa'mit. Am k!a-y!lagats!enl-dâ<sup>0</sup>detge, gana y!aga-x-hü<sup>0</sup>p!eltgetga<sup>0</sup>.

Adat sa-na-bâ<sup>0</sup>t gesge ne-wul-dzô'xtga<sup>0</sup>; ga'ksta, a'ige la'ak'l g'a'tga<sup>0</sup>, a wul sem-ga-dzâ<sup>0</sup>ga lgu-q!ałâ<sup>0</sup>ntgetga<sup>0</sup> 5 a'sde wul wa-dî-lgu-xâ<sup>0</sup>ga dze dî lgu-dza'klusget â ndewâ<sup>0</sup>tga<sup>0</sup>. Nin!i'gan lèkłu<sup>0</sup>ntidga<sup>0</sup>, gan at sa-kuda'xsetga<sup>0</sup>. Ada semgal lu-t!â<sup>0</sup>x!ge gâ<sup>0</sup>ts Waxayâ<sup>0</sup>kga<sup>0</sup>. Ada lu-men-t!â<sup>0</sup>t gesge ne-miä<sup>0</sup>nsge ga'nga<sup>0</sup> asge wi-ha'utgetga<sup>0</sup>. X-gwa'tkset, ada k'ułtî<sup>0</sup>t. Ada g'ik dâ'ułsgé si<sup>0</sup>p!ensgem 10 na'kstga<sup>0</sup>. Ada lu-men-t!â<sup>0</sup>t gesge wi-ä<sup>0</sup>tgega<sup>0</sup>.

Ada la ganłâ<sup>0</sup>get da lu-bâ<sup>0</sup>ge xsâ<sup>0</sup> ge'sge wul t!â<sup>0</sup>tge a'sge ne-qal-wul dzô'xtga<sup>0</sup>. Lô'igem G'itxâ'łage wul wâ<sup>0</sup>t- 15 getga<sup>0</sup>. Ada g'ap-dem dî wul-Lô'semistge gan wâ'lta<sup>0</sup> â la dem wul lu-wa't!a rat. Ada wul k!a-dî dzô'xt ge'sge qal-wul dzô'xga<sup>0</sup>. Nin!i' la hiyâ<sup>0</sup>gusge se-la'ksetga<sup>0</sup> da al gun-iä<sup>0</sup>t Waxayâ<sup>0</sup>k ada ha'utga<sup>0</sup>: "A'mesenl k!a-lam-tsli<sup>0</sup>ni a awâ<sup>0</sup>sem." Ada anâ'xde dep gwa<sup>0</sup>.

Ada g'ik na-txalpxdâ'l ne-nuwa'k'at, ada lu-spagait-klâ<sup>0</sup>l lgu-łemkdî<sup>0</sup>det. Adat pliä'redet Waxayâ<sup>0</sup>k dep 20 gwî<sup>0</sup>t a gâ<sup>0</sup> wula wâ'l gan wâ'lde. Ada sem-q!â<sup>0</sup>sge qâgâ<sup>0</sup>t ges n!i<sup>0</sup>tga<sup>0</sup>, a lat n!axn!o<sup>0</sup>sge ha'utga<sup>0</sup>. Adat wul t!â<sup>0</sup>desge lgu-łemkdî<sup>0</sup>tga<sup>0</sup> a'sget dem g'ap-na'ksentga<sup>0</sup>. Adat wula ma'łedet Waxayâ<sup>0</sup>k wul dâ' ne-ya'ts!esgetga<sup>0</sup>: "Txa'lpxa ôl ya'dzut g'its!i<sup>0</sup>p, dâ<sup>0</sup> da gwî<sup>0</sup>t." Gan dâ' 25 wula haldem-g'ô'łet at gâ<sup>0</sup>det. Ada txal-haxhô'g'ixt ge'sge ô'lga<sup>0</sup>. Ada sem lu-am'â'msgé qa-gâ<sup>0</sup>tga<sup>0</sup>; ganł g'ik k!e'relsgé sa'g!a da g'ik lâ'iktga<sup>0</sup>. Ada k!uł-ga-ługs-ge'redat a ga-g'ala-yâ<sup>0</sup>tk.

Ada wul lu-ma'xsget ge'sge K-lû'semset â la tgi-yâ<sup>0</sup>set. 30 Ada wula dzô'xdet â Spe-se-re'det. A la a'l g'ik ga-k'uł'da

left some behind. Therefore he carried them down until night [down, enjoying the night].

He came out of the woods at their camp. Behold! there was nobody there, because his little brothers-in-law were much ashamed because they came home empty-handed [even without a little foam]. They, on their part, had killed little when out hunting in their canoe. Therefore they were angry, and therefore they left him. Then Potlatch-Giver was heavy at heart. Therefore he was sitting up at the foot of a tree and was crying. He felt cold and was hungry, and his beloved wife was gone again. He sat up all night.

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When it was morning, a canoe came to where he was sitting at the empty camp. People who were moving came from Ḡitxā'la. They were also really going to Nass River for the olachen-run. Then they camped at the empty camp. When they started a fire, Potlatch-Giver went towards them, and said, "May I come in to you for a while?" Then they assented.

These were also four brothers, and among them was one little sister. Then Potlatch-Giver told them what had happened to him. Then they pitied him, when they heard what he said. They placed their little sister (near him), that he should marry her. Then Potlatch-Giver told them where his game was. "I killed four bears yesterday. They are there." Therefore they arose and went there; and they came to the place where the bears were. Then they were glad at heart. Therefore the next day they moved again; and they were happy, going up the river.

They steered towards Nass River, and in the evening they camped at Olachen Place. However, the Tsimshian

Ts!emsia'n a d̄erem laā'xdet da wul mū't a ḥa lu-dzax=dzō'ḡa Ḡitxā'ḥa ā n-lep-ne-dzō'ḡom ga-se-re'tga⁰. Ada lu-gū'sgeget asde g·ā'⁰tgeda⁰ hanhā'ntgal ga-xsā' ā su-sa'mit, gan dā' wula gatgō'it!ekst gesge dem ga-gem-5 sa'midet. Ada wul ga'dzeeks sa'misge ḥgu-q!ałā'ntgetga⁰.

Ada ḡik wul bax-yā'⁰s Waxayā'⁰k gesge txal-ha'ulitga⁰. Ada ḡik t!epxā'⁰de se-ō'ldet. Adat k!līna'm k!ā'⁰get gesge sī'lḡitga⁰, ada a'lt besba'segan ḡik k!ā'⁰gedet a gulā'nde ḥgu-q!ałā'ntgedet. Ḡik k!e'relde ganłā'⁰get da 10 ḡik dā'ułtga⁰. Ada ḡik t!epxā'⁰de medi'⁰kge ya'dz̄etga⁰. Nin!i' hats! ha-lū'lḡidet ā txan!i' sem-ḡig'a'dem Ts!emsia'n. Nin!i' wā'idendet ā ḥa lū'lḡidem sa'mit ā ne-sa'mi wī-t!amedi'⁰get. Ada wulā'yin ne-su-wā'm sem'ā'ḡit a txan!i' ḡa'det. Nin!i' gant wulā'ide ḡa'de wā'⁰tga⁰.

15 Ada k!a-ā'msḡe sga-na'ge dzō'xt gesge ts!em-K-lū'sem-sga⁰. Gaks, wul sa-g'ō'la dzemdza'mdet, ada ḥa ga'udi txan!i' na-hała'ldedet; ada ḥa sagait-ḡisi-yīlya'ltge lā'iget ā lep-ha'be ne-lax-qal-ts!epts!a'pt; txan!i' Ts!emsia'n dī lu-yīlya'ltget, at ha'be n-dī-lep-qal-ts!a'pt ā Maxle-qxā'la; ada 20 dī-lep-wā'l Ḡitxā'la dī-lep-ha'bede n-dī-lep-qal-ts!a'pt gesge Lax-alā'n. Ada wagait-uks-mō'xes Waxayā'⁰k a'sge ḥgu-q!ałā'⁰ntgetga⁰ asge n-txalā'ntga⁰.

Ada k!a-k!uł-na'ksge wā'ltge, gaks, wul de-txal-iā'⁰sge ama wā'ls Waxayā'⁰k a'sge spagait-ḡa'tga⁰ a'sge Ḡitxā'la 25 ts!u leks-ts!a'pga⁰. Ada k!uł-hidū'⁰t gesge txan!i' wul-dzexdzō'xdet a'sge semgal wula dza'bet. Nin!i' hidū'⁰m ḡa'det. Wai, k!a-ā'ma wā'l gesge leks-lax-iū'⁰pga⁰, ada wul ḥa kse-laxla'xsge ḥgu-q!ges Waxayā'⁰k ḥgu-y!ū'⁰taga⁰.

30 N!i'⁰sge ḥa al sem-gū'⁰msemga⁰, ḥa ḡik man-ga-la'gasge la'kga⁰. Adat tgu-wa'n ḥgu-q!ałā'⁰ntget a'sget lesā'⁰lsge sga-t!ā'xłgesge hmmān-llī-yā'⁰gesget' īn se-wuli'⁰n t!ī'⁰bent

were hungry again. They were starving. Then they heard the news that the G·îtxā'la were camping at their olachen-fishing camp. Then they went to those who, it was said, had salmon in their canoes, and fresh meat. Therefore they came to buy meat, and the little brothers-in-law sold the meat.

Then Potlatch-Giver went up again into the woods, and he killed two bears. He gave one to the eldest one, and distributed one among the three (other) brothers-in-law. Next morning he went again and killed two grizzly bears. Then he invited to a feast all the chiefs of the Tsimshian. Those are the ones whom he invited in, and whom he feasted with the meat of the bears and of the large grizzly bears. Then he made known his chief's name to all the people. Therefore the people knew his name.

They camped for a good while at Nass River. Behold! at once they tried out the olachen-oil; and when they finished what they had been working at, they all returned down the river and started to go to their own towns, all the Tsimshian; and they also returned to their own town at Metlakahtla; and the G·îtxā'la also did the same: they started to their own town at Lax-alā'n. Then Potlatch-Giver went out to sea aboard (the canoe) of his little brothers-in-law to those whom they had left behind.

He was there for some time; and behold! Potlatch-Giver's wealth increased among the G·îtxā'la, although they were a strange tribe. Then his fame spread among all the camps, because he was a great hunter. That was his fame among the people. He was very rich in the strange country. Then the child of Potlatch-Giver was born, a little boy.

When it was mid-winter, they piled up a fire, and his little brothers-in-law sat around it, talking about the diffi-

ā lax-lâ'⁰bet. Si:mgal t!â'x̄gedada ts!er gâ'⁰bet dem wula uks-g'ô'lḡa⁰. Nin!í' sem-â'm hiâ'⁰gusge ha'utga gwa⁰; gana ha'us Waxayâ'⁰kga⁰ sem'â'g'ítga⁰: "Nâ'⁰t, am-sa-man-sga-dâ'eḡ'inl n-nâ'i ā ne-ha'usam, ada dem txa-nâ'⁰kem 5 man-bâ'⁰yut ā lax-lô'⁰be ne-ha'usemt." Gan sa-sagait-ha'usge lgu-q!alâ'⁰ntgetga⁰: "Wai, wai, me dze mô'xgena k!lam ā dze g'its!i'⁰p dem nî'⁰dzem me dem man-bâ'⁰ lax ha-l!i-dâ' tli'⁰bent." Adat wul anâ'⁰xtga⁰.

Da sem asī aa'ks-yâ'⁰gusge dem wul dzî'ustega⁰, da al 10 haldem-g'ô'lḡe lgu-q!alâ'⁰ntgetga⁰. Txâlp̄xs gesge qaxsâ'⁰t-ga⁰. Ada sî'⁰lg'ítge wul mô'xges Waxayâ'⁰kga⁰. Nin!í's-ge g'ap hasa'xtge dem wul mô'xgetga⁰. Da wula uks-lâ'⁰ltgetga⁰, sagait-k!e'relge uks-lâ'⁰ltgetga⁰ asget l!i-gugû'⁰s-ge lax-ha-l!i-tla tli'⁰benga⁰. Wagait g'ia'⁰ksge wul t!â'⁰tga⁰. 15 Nin!í' g'ap-wâ'⁰de gu lax-lô'⁰be gwa⁰ ha-l!i-tla tli'⁰ben. Ada l̄a sem lebagait-sga-t!â'⁰ g'a'mget da alu-t!â'⁰ge wul t!â'⁰sge lax-lô'⁰p gesge wagait-dâ'⁰ga⁰. Ada wul sem lu-20 qa'unsgem lu-wâ'⁰idat l̄at txal-da'⁰lp!en lax-lô'⁰bet, gaksta, k!ul-wâ'⁰lt sem-l!i-hô'ltgede tli'⁰bent.

Ada ts!ü'ne-l!i-hë'⁰tges Waxaya'⁰k ā lax-g'i-ts!â'ega xsâ'⁰lgu-q!alâ'⁰ndet, guldem-qa'odi da dem gô'sdet l!i-qa'wunde txan!í' ne-gus-se-wuli'⁰nsgetga⁰. Hô'yade n-nâ'⁰t; adat gâ'⁰ neg'a't!em t!ü'⁰tsget dîl ne-hakda'ktga⁰. Adat g'ik lagax-yîkyû'⁰tga⁰ gû'⁰p!elde ntâ-huwâ'ldet. A'mksa qô'ldzegatge 25 ne-wâ'sgetga⁰. Ada sem awus-hë'⁰tksedet. Ada l̄a men-txa-hô'ksgesge xsâ'⁰ gesge gâ'⁰pga⁰, ada l̄a txal-a'x̄gedet, da sem-uks-gô's gesge ts!em-xsâ'⁰ga⁰. Ada sem men-g'ipâ'yikt ge'sge lax-lâ'⁰pga⁰. Sa-lu-tgwa-gagâ'wunde n-ntâ-huwâ'lt asget gû'⁰sge t!i'⁰benga⁰. Adat g'ik wul amg'a'lḡede 30 na-ga-ts!â'u t!i'⁰bent. Adat l̄at lu-q!a'gan txan!í' tli'⁰bent. Ada na-ga-ts!â'udat' in tgi-de-g'â'le ha-wâ'lt āt uks-ha'be lax-a'kset.

Wai, l̄a ga'udi wâ'ltga⁰, ada wul tgu-iâ'⁰t gesge wul lâ'⁰sge ne-ga-xsâ'⁰ lgu-q!alâ'⁰ntgetga⁰. Gakstatnâ'⁰ l̄a al

culties of the sea-lion hunters in going up the rocks. It is very difficult on account of the great waves going seaward. While they were speaking about this, Chief Potlatch-Giver said, "My dear, maybe I have to put on only my snowshoes at (the place) you are talking about. I'll put on my snowshoes, and I'll run up the rocks you are talking about." Therefore all his little brothers-in-law said together, "Oh, go aboard with us, and to-morrow we will see how you go up the sea-lion rock." He agreed.

Early, when morning came, the little brothers-in-law arose and started in their four canoes. Potlatch-Giver was aboard with the eldest one. That was the one who desired him very much to be in his canoe. They started out together, and steered for the sea-lion rock. It was way out to sea. They came right to the rock where the sea-lions were. When the sun was right in the middle of the sky, the rock was there distinctly in the distance. Then they paddled as strong as possible [emptied out paddling]; and when they were near the rock, behold! it was full of sea-lions.

Then Potlatch-Giver stood up in the bow of the canoe of his brother-in-law, ready to jump, and he had all his hunting-clothes on. He wore his snowshoes and held his lance and his bow, and he wore on both sides around his neck two quivers. He had his blanket around his shoulders. Then he stood ready. When the canoe went up with the wave, and came near, he jumped out of the canoe. He flew up the rock, and he finished all [around] his quivers shooting the sea-lions, and he speared several sea-lions. He had killed all the sea-lions. Several jumped down with the arrows and rushed into the water.

After he had done so, he went about to where the canoes of his little brothers-in-law were. Behold! how-

wagait-dzagam-dā'ułsgē ne-wul mō'xgetga<sup>0</sup> asget sa-k<sup>u</sup>da'x-sietga<sup>0</sup> asge wī-lax-lō'pga<sup>0</sup>, a wul semgal dzā'xsge sī'lgitga<sup>0</sup>. Ada al k!a-tgu-llā'ksē galtsxa'nt' īn bebā'detga<sup>0</sup>. Ada sagau-hē'tges Waxayā'k gesge ne-lax-ō'sge lō'pga<sup>0</sup>; a'lge 5 xsta'ltgetga<sup>0</sup>. Ada txanlī' ha'usget gulā'nem īgu-q!ałā'nt-getga<sup>0</sup> asget gun-mō'xgetga<sup>0</sup>. Ada hagul-ha'utga<sup>0</sup>. "Ndō<sup>0</sup>, dzagam-ga-da'ułsem ḥa ā'm wul l!i-t!ā'yūt."

Ada wul dī-dzagam-dā'ułsgē ne-ania'xsge sī'lg'it gesget k<sup>u</sup>da'xsetga<sup>0</sup>. Ada am-g'īna-qalbē'ltget' īnbebū'detga<sup>0</sup>. 10 Ada ḥa g'īk ā'msgē sga-na'kt da g'īk k!uł-dā'ułge ne-g'īk ania'ntga<sup>0</sup>. Ada ā'lge dī t!ēlt malem k<sup>u</sup>da'xsetge tsluwā'n-g'īdem īgu-q!ałā'ntga<sup>0</sup>. Łā wul txal-g'ā'kstga<sup>0</sup>. Ada ḥa dem lu-dā'ułsgē g'amk gesge sga-na'ksget bebū'detga<sup>0</sup>. Hasa'xtge demt mō'g'antga<sup>0</sup>. Ada wul ha'utga<sup>0</sup>: "Nā't, 15 ndō<sup>0</sup> dzagam-dā'ułent," da-ya' gesget' īnbebū'detga<sup>0</sup>. "Łā ne-wulā'i g'ap-sge'r qā'den ā k!ā'i ā me-sī'p!enut. Ada al g'ap-dā'ułā sī'lg'īdem wa'k'ent a k!ā'i."

Ada k!a-gam wī-ha'utgesge tsluwā'ng'ītga<sup>0</sup>. Ada sem hagul-dzagam-dā'ułga<sup>0</sup>. Ada ḥa lebagait l!i-k!ā'lt gesge 20 lax-lō'p gesge wagait-g'īa'ksge. A'lge la'kdeł dem wul g'a'mkset. A'lge yā'wuxget. L!i-t!ā'ot gesge wī-ā'ntget. Łā ganłā'get, da wula haldem-bā'ntga<sup>0</sup>. Adat ts!ā'nts'e ne-hawā'lda lu-ma'xsget ā t!ī'bent. Adat hā'n k!e'relde nta-hawā'lDET. Ninlī' ḥa g'īk hū'p!el, ada wul nā'kedet, 25 ada ḥa xstā'xdet.

Ada ḥa se'relge ā'ntget, da gwā'ntge bā'sget ḥa aa'ks-yā'gwa dzī'uset da gwā'ntge wī-lē'ksem bā'sget. Adat sem l!i-gū' wī-lax-lō'bet, l!i-g'an-nne-wā'nda gā'bet ā n lax-ō' ha-l!i-ta t!ī'ben. Ada l!i-g'a'ksget gesge xē'xga<sup>0</sup>. 30 Adat wul ba'ts!entget Waxayā'kge sgan-t!ū'tsget adat lax-lō'p, ā ne-sem-wagait lax-wa'det, adat lu-na-łā'lDET dī na-ha-k<sup>u</sup>da'kdet dī txanlī' ne-hawā'lDET. Adat sa-sga-haha'yīn ga'utsxande hawā'lt ā ne-ts!uwā'ntga<sup>0</sup>. Ada wul gō'it!eks negwā'dem ts!ū'tsget. Adat k!īna'm ne-wa'sedet.

ever, the one aboard of which he had been had started ashore and left him on the big rock, because the eldest one was much ashamed; but three were floating about, waiting for him. Then Potlatch-Giver stood on the edge of the rock and did not say anything. All his three brothers-in-law said that he should come aboard. He said softly, "Go ashore and let me stay here!"

Then the one next to the eldest left him and went ashore, and two canoes were left waiting. After a little while, the next one went away; but his youngest brother-in-law was not in a hurry to leave him, and drifted about near by. He waited a long time, until the sun was about to set [go in]. He desired to take him aboard. Then he said, "My dear, do go ashore!" Thus he said to the one who was waiting. "I know that your heart lies rightly towards me, that you love me; but your eldest brother has really left me."

Then the youngest one only cried, and he left him, slowly going towards the shore. Then he staid all alone on the rock way out to sea. He had no fire to keep him warm. He had nothing to eat. He sat up all night. When morning came, he arose. Then he pulled out his arrows, which were in the sea-lions, and he filled one of his quivers. When night came again, he lay down and slept.

At midnight a wind arose; and as morning came, a strong gale arose and blew against the great rock. The waves dashed over the sea-lion rock, and the top was covered with foam. Then Potlatch-Giver put up his lance on the rock, and at the very top he put on to it his bow and all his arrows, and he placed one arrow across the top. Then his father, the bird, came and gave him his blanket. Therefore he sat on the top of the lance and on what he had put end to end on it. That is what he

Ninlī' gan sa-lī-tlā'ot gesge ne-ts!uwā'n sgan t!ū'otsget gu na-lu-na-kā'oldet. Ninlī' wul lī-tlā'otgā'. Wai, ḥa wī-sa-g'a'ksgā', adat ha'ts!eksem sagait-dō'gā na-ha-wulā'watgā'. Gū'oplēge ā'otk ada gū'oplēl sa sga-na'ga wāl bā'otsget.

5 Ada sem wī-sa g'aks ā ḥa ga'udi xē'gat. Kse-gwā'ntge g'a'mgret ā lax-ha't, gan da'wula nā'kes Waxayā'okge asge wul su-nā'ōlga', da ḥa xstōxt da semt plī'ēlent g'a'tgā' ā ha'utgā': "Wā'nt yā'ōyut," da-ya'ga n!axn!ō'itgā'; gana sem-sa-haldem-bā'ōtga', ada k!uł-tgu-nī'otsgedet. A'yīn, 10 a'lḡet nī'ōl līg'i-gā'ō, a'm-ksa wī-lax-lō'ōpga'. Ada g'ik lax-lō'ōpga'. Ada g'ik wul ha'ts!eksem nā'ōketgā' ha-lī-gā'de dze kse-wō'xt.

Ada ha'ts!eksem g'ik xstōxt, adat n!axn!ō' wul ḥa g'ik ha'ts!eksem gō'it!ekst dat g'ik plī'ēlent ḥa gū'oplēl wālt: 15 "Wā'nt yā'ōyut," da-ya'ga'. Adat sa-g'an-t!ā'ne-wa'sedet at k!uł-nī'ōl tgu-kūdū'ōn wul nā'ōkedet. A'lḡe gā'ōl nī'ōdzet, ada wul g'ik ha'ts!eksem nā'ōket ḥa k!ulē'ōl wā'ltgā'. Adat sa-galkse-k!ī'ōts!el ne-gus-iā'ndet. Ninlī' wul galkse-nī'ōtsgetgā'. Ada a'l la'ōgul-ts!a'l ā ne-wa'sgetgā'. Ada al 20 galkse-nī'ōtsget gesge ne-wul-na-qla'ga ne na-kī'ōts!eltgā'. Ada semt lī'ōlē dem wul wā'ōtget' īn beplī'ēlentgā'.

Ada ha'ts!eksem g'ik wā'ōltgā'. Gakstatnā'ō, līgu-wuts!ī'ōn ḥa gun-bā'ōt gesge awā'ō wul nā'kes Waxayā'ōkga'. Adat g'ik plī'ēlendet ā ha'udet: "Wā'nt yā'ōyut," da-ya' līgu-wuts!ī'ōnga'. Ada sa-łukłi-dā'ułt gesge ne-miā'n man-kā'ōxdet ā gu'i'ōt. Ninlī' gana haldem-bā'ōtga'. Ada gun-iā'ōt gesge ne-wul-t!a'ḥa kā'ōxdet, adat sa-hasba-p!ē'ōgaldet. Gakstatnā'ō, ne-ts!uwā'n ga-nā'ōxste wul sa-lu-tgi-hē'ōtḡetgā'. Ada' wula sagait-ha'u txanlī' g'a'da lu-wa'nt gesge ts!em-30 ts!a-wā'lp̄ga'. "Wāi, ḥa ts!ī'ōndet." Adat wul ba'ēl sga'ntgā' a demt t!ā'ōdet ā na-stā'ō wā'lbet ā dzōga-la'get. Ada wul lu-tgi-yā'ōt at tgi-yā'ōke lax-ga-nā'ōxset.

Ada sem-hī-tlā'ōt gesget wul t!ā'ōdetgā' da a'l sa-gun-

sat on. When a great calm suddenly came, he again took off his hunting-tools. For two nights and two days the gale was blowing.

Now it was very calm, and the foam was gone. When the sun rose [touched outward], Potlatch-Giver lay down, for he was tired. While he was sleeping, a person poked him, and said, "My grandfather invites you in." Thus he heard some one say. Therefore he arose and looked about. No, he did not see anything, only the great surface of the rock, and again the surface of the rock. He lay down again, and thought he had dreamed.

He slept again, and again he heard something coming; and it poked him, and said again, "My grandfather invites you in." Thus it said. Then he suddenly took off [struck over] his blanket and looked about where he was lying. He did not see anything, and he lay down again, doing so the third time. Then he made a hole through his mink blanket and looked through it, and he wrapped his blanket around his face. Then he looked through at the place where he had made the hole. Then he waited until the one came who had poked him.

It happened again. Behold! a little mouse came towards the place where Potlatch-Giver was lying. It poked him, and said, "My grandfather invites you in." Thus said the little Mouse. Then it went away under (ground) at the base of a bunch of grass there. Therefore he arose and went to where the bunch of grass was, and pulled it out. Behold! the top of a ladder stretched down in (the ground). Then all the people who were in the house said, "Oh, now he has entered!" Then they spread out mats for him to sit down on one side of the house close to the fire. He went down into the house on the ladder.

As soon as he sat down where they made him sit, the

bā'⁰get Ksem-wuts!i'⁰nga⁰ asgE awā'⁰tga⁰. Adat ge're=daxtga⁰: "Nā'⁰t, a'l me wulā'idi gut' īn-wulā'⁰gun ā gwa'⁰?" da-ya'get Ksem-wuts!i'⁰nge as nli'⁰t; t ge'redaxtga⁰, gana ha'utga⁰: "A'yīn." Ninli'⁰sgE gan g'ik ha'ts!eksem ha'utga⁰: 5 "Wai, nā'⁰t, sa-dō'ga ne-gan-ts!em-mū'⁰n, ada me txā'⁰lget, a wul n dem dō'xdet." Ada wul wā'lt gesge ha'us Ksem-wuts!i'⁰nga⁰.

Ada wul k!uł-lu-tgu-nī'⁰tsges Waxayā'⁰kga⁰. Gakstat, nī'⁰ wul lu-ma'xsge ne-hawā'lt gesga wī-lu-dza'ga-dā'⁰t gesge ts!A-wā'lpge⁰. Ada g'ik ha'ts!eksem ha'us Ksem-wuts!i'⁰nga⁰: "Qal-ts!a'be t!i'⁰beni'⁰ la gu gwa⁰. Ada nin!i'⁰ gwai wā'lbe sem-ā'g'ide. Ninli'⁰ ne-hawā'n gu k!uł-lu-ma'xsget gesge txan!i'⁰ g'a'det; g'ap-txa-wā'ltge qal-ts!a'bī'⁰, k!wā'⁰tgi'⁰ ā ne-hawā'n. Adat ma'le g'ap-x-ha-sī'⁰pksetet lu-q!a'ga 15 g'a'det."

Adat naxnō'⁰det Waxayā'⁰k wul wī-sā'ldzege ts!A-wā'lbet. Nin!i'⁰ gant ge'redaxdet Waxayā'⁰kge k!ā'⁰lde ne-xā'⁰tkse sem'ā'g'it gū'ge t!el-g'a'detga⁰. Gana la lē'⁰xgesge yā'=wexgetga⁰, ada ma'le des dep gwa'⁰i t wulā'i de-mā'⁰tge 20 ne-wulax-ha-sī'⁰pkset, nin!i'⁰ ne-wā'nsem, da-ya'ga⁰. Gan sem lu-am'ā'msgE qa-gā'⁰tsgE txan!i'sge t!i'⁰ben ā lat naxnō' ha'us Waxayā'⁰k a'sge demt de-lemā'tge ne-gax-ha-sī'⁰pkset.

Ada wula se-t!a'⁰mas Waxayā'⁰kge ks-gā'gām sem'ā'g'it=25 get wult ts!ō'⁰ts!A ne-hawā'lt. Ła kse-a'x̄get, ada wula mā'⁰tget a ne-sī'⁰pgedet. Ada wul lu-tgu-yā'⁰t gesge ts!A-wā'lpge⁰ asget kse-ts!ā'⁰ts!A na-hawā'lde; dīł g'ap-txan!i'⁰ qal-ts!a'bet, ada wul k!a'pxa lemā'⁰tget gesge ne-x-ha-sī'⁰pksetga⁰. Ada txan!i'⁰sgE t!i'⁰benget' īn-sī'⁰p!ens Waxayā'⁰k=30 ga⁰, a wult de-lemā'⁰tget gesge na-x-ha-sī'⁰pksetga⁰. Ada k!a-ā'm sga-na'ga lu-t!ā'⁰t gesge ne-wā'lpse t!i'⁰benga⁰. Wai, dem k!a-sgō'ksem gwai da wula wā'ls Waxayā'⁰k.

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Mouse-Woman came to him, and asked him, "My dear, don't you know who does this to you?" Thus said the Mouse-Woman to him, questioning him; therefore he said, "No." That was why she said again, "Oh, my dear! take off your ear-ornaments and throw them into the fire, because I want to take them." Then he did what the Mouse-Woman said.

Then Potlatch-Giver looked about around in the house. Behold! his arrows were sticking [across] in the great house. Then the Mouse-Woman said again, "This is the town of the sea-lions, and this is the house of the chief. Those are your arrows which stick [stand] about in all people. Really this happened to the whole town. They are suffering [lost] on account of your arrows. They say that they really die of an epidemic."

Then Potlatch-Giver heard the people in the house groaning. Therefore Potlatch-Giver questioned a slave of the chief who served food. When he had finished eating, he told them that he knew how to cure the epidemic that they [you] had. Thus he said. Then all the sea-lions were good at heart on account of what they heard, what Potlatch-Giver said, that he could cure the epidemic.

Then Potlatch-Giver began first with the chief and pulled out his arrow. When he got it out, he was saved from his sickness. Then he went about in the house among the people, and pulled out his arrows; and really all the people [every one] were saved from the epidemic. Then all the sea-lions loved Potlatch-Giver because he had saved them from the epidemic. He staid for some time in the house of the sea-lions. Now we will go no further with what Potlatch-Giver did.

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SEM hī-se-g·ā'ksge wī-bā'⁰sget. Ada wula wā'la txalpx=dā'lde īgu-q!ałā'⁰ndgetga⁰ hasa'xtge demt ts!ela'yusge lax-lō'⁰pga⁰ ā demt nī'⁰ dem dedū'⁰lst līg·i-dza'ksge īgu-q!ałā'n=tga⁰. Ninlī' gan halDEM-g'ō'lt gesge ḥa g·ik ganłā'⁰k a 5 demt līl-ha'be lax-lō'⁰pga⁰. Ada ḥa līl-ma'xsgetga⁰, ada a'lḡet wā'⁰t; gan ha-līl-ga-gā'⁰tge dzet sa-ō'iteł gō'⁰p asde nda-wī-ts!e'r sde-gō'⁰p desda SA'da nda-wī-bā'⁰sgeda⁰. A'da ha'ts!eksem dzagam-lu-yilya'ltgetga⁰. Gani-wula wi-hā'ut=gesge naks Waxayā'⁰kga⁰ a wul dza'ge na'kstga⁰. Txanlī' 10 ḥanłā'⁰get ḥat g·ik wa'li īgū'⁰lget at de-gā'⁰det gesge g·il-hau'liga⁰ asge wī-ha'utgetga⁰ lu-da'bede sa. G'ap-hū'⁰p!el ḥa g·ik ts!i'⁰ntga⁰.

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Wai, ḥa dem g·ik ha'ts!eksem g·ik ya'ltgem des Waxayā'⁰k. Da sem txal-iā'⁰t si'⁰plende miā'n tli'⁰ben dīl txanlī' 15 n-tsal'a'ptga⁰. Nī, ḥa k!e'relde sa', da we-g·a'tget Waxayā'⁰k da nakst dīl īgū'⁰lget. Ninlī' gant ma'let gesge miā'n tli'⁰benga⁰. Ninlī' gan ha'usge sem'ā'g·itga⁰ asge ne-ā'leksetga⁰: "Ndō'⁰sem ma'le gwā'sgu des G·ileks-qal-ā'sgem xsā'⁰," da-ya'ge sem'ā'g·it gesge wī-ā'leksetga⁰. Ada wul 20 ga-dā'ułtga⁰. ḥa gatgō'it!eksga⁰, da wul ha'ut gesge sem'ā'g·itga⁰: "Qala'kdega'de xsā'⁰ n dem gwā'sgen."

Ada g·ik wul ha'ts!eksem ha'utga⁰: "Ndō', ma'le gwā'sgu des G·ileks-me-t!i'⁰bentk ał xsā'⁰." Da g·ik ga-dā'ułtga⁰. Nī' ḥa g·ik gatgō'it!ekst, ada g·ik ha'utga⁰: 25 "Sem'ā'g·it, g·ik qala'kdegade xsā'⁰ n dem gwā'sgen." Ninlī' ne a'l wul na-ma'xsge na-hawā'ls Waxayā'⁰kge na-ğagal'ā'⁰se tli'⁰benga⁰.

Ninlī' gan ha'usge sem'ā'g·it gesge ne-ā'leksetga⁰: "T!em-gā'⁰ na-lep-xsā'yut. N dem gwā'se īgū'⁰lgu dīl ne-30 gan-pla'lg·ixsget." Ada wā'lsge ne-ā'leksetge sem'ā'g·itga⁰. Adat wul tgi-yā'⁰tge ne-ā'leksetge wī-qal'ā'sem tli'⁰ben dīl

As soon as the great storm subsided, the four brothers-in-law desired to visit the rock to see whether their brother-in-law was dead or alive. Therefore one morning they arose and went to the rock. They stood on it, but they did not find him. Therefore they thought that the waves had knocked him off, when the great waves went along all day during the great storm. Then they returned to the shore. The wife of Potlatch-Giver cried all the time because her husband was dead. Every morning she carried her child on her back and went with it into the woods, crying all day long. And when it was really dark, she entered again.

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Now we will return again to Potlatch-Giver. The love of the master of the sea-lions and of his whole tribe increased very much. One day Potlatch-Giver was homesick for his wife and child. Therefore he told the master of the sea-lions. Therefore the chief said to his attendants, "Go and say that I want to borrow the canoe of Self-Stomach (All-Stomach)." Thus said the chief to his attendants. Then they left. When they came (back), they said to the chief, "He says the canoe that you want to borrow is cracked."

Then he said again, "Go and tell Self-like-Sea-Lion that I want to borrow his canoe." They went again; and when they came again, they said, "O chief! the canoe that you want to borrow is also cracked." The arrows of Potlatch-Giver stuck in the stomachs of the sea-lions.

Therefore the chief said, to his attendants, "Take my own canoe to the fire. I will loan it to my son, and also my ballast." Then the attendants of the chief did so. His attendants took down a great sea-lion's stomach

gū<sup>0</sup>p!eltge ne-gan-p!a'lg·īxsgetga<sup>0</sup>. Ada wula yā<sup>0</sup>hemxs Waxayā<sup>0</sup>kga<sup>0</sup>: "Me dem ts!ī<sup>0</sup>nt a wī-ts!em gal-ā'set, ā ḥa al qa'udi ts!elem-t!ā'ḥa gan-p!a'lg·īxsget, ada me dem lep-sga-da'klt ā na-ts!elem-yā<sup>0</sup>ken. Wai, dze da' ḥa dep 5 g·ig·ā<sup>0</sup>ksent dem ada' wul ha'unt: 'Gaxbelgalatk (?)' dem da-m-ya'nt. Me dze da' ḥa g·a'lekse dze dzagam-a'x̄gen, ada me dem wul naxnō<sup>0</sup> xstā<sup>0</sup>mgat wul ô'isge gō<sup>0</sup>p ā dzō<sup>0</sup>gā a'kset. Lax-a'use demt wul wul'am-suwa'n (de bā<sup>0</sup>skga<sup>0</sup>). Ada me dze da' ḥa g·a'lekse dze g·īna-ts!ī<sup>0</sup>ken, me dem 10 ada' wula sa-ḥu' ne-sga-ts!ī<sup>0</sup>p!en, ada dem wul kse'rent, ada me dem wul ha'ts!eksem g·ik sga-da'kldet, ada me dem g·ik g·ig·ā<sup>0</sup>ksendet, ada dem wul g·ik ha'ts!eksem ha'unt: 'Am-ū<sup>0</sup>ks-gwōtk', dem da-m-ya'nt." Wai, ḥa gau= dīsge ha'usge sem'ā'g·it ges Waxayā<sup>0</sup>kga<sup>0</sup>.

15 Ada wul ts!ī<sup>0</sup>ns Waxayā<sup>0</sup>k gesge wī-ts!em-qal-ā'sga<sup>0</sup>. Adat lep-sga-ts!ī<sup>0</sup>ptga<sup>0</sup>. Adat wula gā<sup>0</sup>tgr ne-sel-wā'lt= gesge sem'ā'g·itge wī-qal-ā'sga<sup>0</sup>, at g·ā'ksentga<sup>0</sup>. Ada wula ha'us Waxayā<sup>0</sup>k gesge ne-wulat hē<sup>0</sup>dzemxtga<sup>0</sup>: "Gaxbel= gala'tk (?)," da-ya'ga<sup>0</sup>. "Am-gaxbel-gwa'tk," da-ya' gesge 20 wī-ts!em-qal-ā'sga<sup>0</sup>. Adat ga'lekse ḥat wul'am-suwa'nde bā<sup>0</sup>sget ā g·il-ha'ulit, adat nexnū<sup>0</sup> wul aō'ksge gō<sup>0</sup>bet ā lax-a'uset ā dzō<sup>0</sup>gā a'kset. Adat g·a'lekse ḥa sa-g·īna-ts!ī<sup>0</sup>= katga<sup>0</sup>. Ada wult sa-ḥu<sup>0</sup> ne-sga-ts!ī<sup>0</sup>pdet, ada wul kse'redet. Adat g·ik ha'ts!eksem sga-ts!ī<sup>0</sup>ptga<sup>0</sup> ā ne-kudō'det.

25 Adat g·ik wula g·ā'ksentga<sup>0</sup>. Ada uks-hē<sup>0</sup>tget gesge lax-a'usga<sup>0</sup> asge ha'utga<sup>0</sup>: "Am-ū<sup>0</sup>ks-gwō'tk," da-ya'ga<sup>0</sup>. Da al ḥgu-uks-bā<sup>0</sup>sgega<sup>0</sup>. Ada ḥa wul uks-hē<sup>0</sup>tgetga<sup>0</sup>, gaks, wul wā<sup>0</sup>tgetga<sup>0</sup>.

Ada wula bax-yā<sup>0</sup>tga<sup>0</sup> asge g·il-ha'uliga<sup>0</sup>. Nin!i' se-ā'm 30 hi-yā<sup>0</sup>det a spagait-ganga'nt da sem-sa-lu-hō'ksdā ts!em- mū<sup>0</sup>t a sem-lu-xā<sup>0</sup>xsa wī-ha'utgedet. Adat g·ik naxnū<sup>0</sup> wi-ha'utgem ḥgwā'mlget, gan sem hagul-yā<sup>0</sup>det at gun- gā<sup>0</sup>t. Gakstatnā<sup>0</sup>, na'ksta t'am wī-ha'utgetga<sup>0</sup>. Ada wula

and two loads of ballast. Then he advised Potlatch-Giver, "Go into this great stomach; and when the ballast is in it, then tie it up yourself, when you have gone in. When the wind sets you afloat, then say, 'Blow me ashore, west wind!' Thus you shall say. When you feel that you reach the shore, then you will hear the noise when the waves strike the shore of the water. The wind will blow you ashore on a sandy beach. When you feel that you are left on the dry (ground), untie what has been tied across. Go out and tie it up again. Then set it afloat again, and say again, '(East wind,) drive it out to sea.' Thus you shall say." Then the chief stopped speaking to Potlatch-Giver.

Then Potlatch-Giver entered the great stomach, and he himself tied it up. Then the companions of the chief took the great stomach and set it afloat. Then Potlatch-Giver said what he had been told: "(West wind,) drive it ashore." Thus he said. "Only (west wind) drive it ashore." Thus he said to the great stomach. When he felt that the wind had blown it ashore inland, he heard the waves striking the sand on the shore of the water. Then he felt that he was left on the dry (ground). Then he untied what had been tied across, and he went out. He tied it up again [around], and he set it afloat again. Then it stood out seaward from the sandy beach, and he said, "(East wind,) drive it seaward." Thus he said. Then, however, there was a little wind seaward. When it stood out to sea, behold! it went away from him.

Then he went inland. While he was there among the trees, crying and weeping were in his ears. He heard also a child crying. Therefore he went slowly, and went near it. Behold! his wife was sitting there crying. He sat down near her, embraced her, and said, "Do not cry,

gun-t!ā'ōt gesge awā'ōtga<sup>0</sup> at k!uł-xłem-yā'ōgudet asge ha'ut=ga<sup>0</sup>: "G'ilā' wi-ha'utgen; łā' wula dedū'ōlsut. A'ł me łā' wula ha-belbā'ldu n-nta-ha-wula'ōwada<sup>0</sup>?" — "Ā<sup>0</sup>," da-ya'ge na'kstga<sup>0</sup>. "Wai, dze bax-dō'gan ne-xbi'ōsdu dīł n-t!ax-5 wa'nsdu dīł dahe'reset."

Ła dem hū'ōp!elga<sup>0</sup>, da y!aga-yā'ōsge hanā'ōxga<sup>0</sup>. Ada wul ts!i'ōnt gesge awā'ōsge ts!uwā'ng'idem łemkdī'ōtga<sup>0</sup>. Sem-ganłā'ōget da wula haldem-bā'ōtga<sup>0</sup>. Adat txa-dō'ga ne-ha-wula'ōwa na'ksdet, dahe'reset dīł t!ax-wa'nset. Nin!i' 10 gant ge'redaxde łemkdī'ōdet: "Dem ne gā'ōndu ne-wā'n?" Nin!i' gant ma'łe demt legū'ōlardet. Ada wul kse-dā'ułga<sup>0</sup> at bax-ğā'ō g'il-hau'liga<sup>0</sup>.

Adat ha'ts!eksem g'ik txal-wā'ō na'kstga<sup>0</sup>. Nin!i' gant g'ik ge'redaxde na'kstga<sup>0</sup>: "At ama-nī'ōdzenī gu łemkdī'ōt=15 gen?" da-ya'ga<sup>0</sup>. Gan ha'usga hanā'ōxga<sup>0</sup>: "A'yint; a'mksa ts!uwā'ng'ide' in se-sala-andem-ha'utgut. Ada łā g'ik di lebā'lxSEDE wa'k'adet at wul sī'ōp!enut." Wai, ada wula wagait-bax-wā'lxst gesge g'il-hau'liga<sup>0</sup>. Adat wagait-wā'ō n-dzôga-t!ā'ōt. Nin!i' wul lō'gōm-dzô'xdet. Ada wul se-20 la'ksetga<sup>0</sup>.

Ada wul ha'ut gesge na'kstga<sup>0</sup>: "Ndō<sup>0</sup>, me y!aga-gā'ōł wunā'ya." Ada wula y!aga-dā'ułsga hanā'ōxga<sup>0</sup>. Adat bax-de-gō'it!ekse wī-wunē'ya. Ada wulat q!ōtsdet Waxaya'ōkge q!ā'ōtsxande am-ga'nt. Ada wult dza'pt ā se-n!ā'ōxłdet a25 wul g'ap g'ik semgal huk dza'pdet ā g'ilā'ōdet. Wai, ada' wula hi-yā'ōgut dzabe se-n!ā'ōxłga<sup>0</sup>. Su-g'a'ewan da qa'wundet, adat wulwuli'ōl qam-t!ū'ōtset ā ne-ga-hak!ā'ō se-n!ā'ōxłem am-ga'ndet, at se-t!est!ū'ōtsgedet. Adat g'ik wulwuli'ōł a'keset ā na-ga-benbe'n ne-se-n!ā'ōxłdet. Adat 30 wul y!aga-dō'xt gesge ts!em-t!ā'ōga<sup>0</sup>. Adat wul hi-yā'ōksesge ne-se-n!ā'ōxłga<sup>0</sup>. Ada lu-hē'ōtget gesge ts!em-a'kset ā mela-li'i-dā'ide ga-an'ōndet ā meła-k!ā'ōgedga<sup>0</sup>. Ada wult gak=gaba'xsentga<sup>0</sup>, da al sa-łałā'ntgege n!ā'ōxłga<sup>0</sup>. Ada wul ığa-dā'ułga<sup>0</sup>, sem-xłna-mma'xs gesge ts!em-t!ā'ōga<sup>0</sup>. Ada

I am still alive! Did you not keep my tool-box?" — "Yes," said his wife. "Then bring up my box with my adze and my hammer."

When it was going to be evening, the woman went down and entered [near] (the house of) her youngest brother. Very early in the morning she arose. Then she took along her husband's tools, the hammer and adze. Therefore her brother asked her, "What are you going to do?" Therefore she told him that she was going to burn them. Then she went out and went up inland.

She came to her husband again. Therefore he asked his wife, "Have those who are your brothers looked after you well?" Thus he said. Therefore the woman said, "No, only the youngest one sympathizes with me; but his elder brother hates him because he loves me." Then they went way up inland, and they came to the shore of a lake. There they camped, and he made a fire.

Then he said to his wife, "Go down for food." Then the woman went down, and she came up with much food. Then Potlatch-Giver chopped down a cedar-tree, and he worked and made a killer-whale, because he was an expert worker at carving. Then he began to work, and made (another) killer-whale. When he had finished, he rubbed charcoal on the backs of the killer-whales that he had made out of red cedar, making them black. Then he rubbed lime over the bellies of the killer-whales that he had made. Then he took them down into the lake, and the killer-whales which he had made began to float. He launched them on the lake and put his hands on each one. Then they began to swim: and suddenly the killer-whales began to move. They went and dived in the lake.

wul sa-la'bendet ā ga-bū'ōtet. Ada sa-tgu-gō'łdet ā man-ta-gā'ga ne-ga-be'ntga<sup>0</sup>; sa-lłā'ōksset ā de'redet.

Ada wula uks-yā'ōs Waxayā'ōkga<sup>0</sup> at wul'am-dō'xtga<sup>0</sup>. Adat kūlī-yīsyā'tstga<sup>0</sup>. Adat legū'ōlardet. Adat sa-de-bā'ō  
5 txan!ī' wul leks-g'ig'a'de ganga'nt. Ada al īa wula wā'l naks Waxayā'ōkga<sup>0</sup>, īa g'ik k!e'relde bax-yā'ōdet, adat wul pļia'r nakst ā īa g'ik uks-ķā'ōltge txanlī' īgu-qalā'ntget a demt g'ik uks-ha'be lax-ha-lī-dā' t!ī'ben a lax-lō'bet a dze na-dā'ō dze g'e-ts!ī'p, da-ya' gesge na'kssetga<sup>0</sup>.

10 Wai, īa g'ap-su-g'a'ōwandet g'ik q!ō'dze wī-wa'het, ada g'ik wul hi-yā'ōgusget dzepdzaptga<sup>0</sup> g'ik se-n!ā'ōxlet. Ada īat gagā'wuntga<sup>0</sup>, ada g'ik wul t!est!ū'ōdze ne-ga-hak!ā'ō meļe-k!ā'ōgedet. Adat g'ik ak'a'keše ne-ga-benbe'ndet. Ada al īa sga-na'ge llagauk-hē'ōtge wunā'yet dīl yē'ōt,  
15 wundā'ōt dīl plēlkwa't, ada mes-a'uset txā'lkdet ā ūmgā'ōksset ā ts!em-n-la'kt ā dem wula de-a'xłgede na'ksde dzeb-dza'bbedet; nin!ī' gana ūmgā'ōks deda spe-naxnō'gat.

Ada g'ik wul y!aga-dō'ga ne-se-n!ā'ōxlet, adat llā'ōksendet. Adat g'ik wul mela-l!ī-dā'ō ga-an'ōnd ā meļe-k!ā'ō  
20 gedet. Ada g'ik wult gakgaba'xsendet. Ada wa-hiyā'ōt da sa-ķalā'ntge t!epxā'ōdede n!ā'ōxlet. Ada wul xłna-ga-dā'ułtga<sup>0</sup>. Sela'benga<sup>0</sup>, ada g'ik ga-bū'ōt. Sela'bend īa g'ik ga-bū'ōt. Ada wula kluł-lu-tgu-ķā'ōlat gesge ts!em-tłā'ōga<sup>0</sup>.  
25 Ada kluł-ga-bū'ōtga<sup>0</sup>. īa ā'msgē sga-na'ktga<sup>0</sup>, da wula y!aga-yā'ōs Waxayā'ōkga<sup>0</sup>, ada uks-hē'ōtget gesge ne-dzō'= gesge a'ksga<sup>0</sup> ā xswa't!exgedet. Ada wul dzagam-ha'pde n!ā'ōxle awā'ōtga<sup>0</sup>. Ada' wulat wul'am-bax-dō'xtga<sup>0</sup>.

Wai, īa g'ik k!e'reltge sa'ga<sup>0</sup>, da y!aga-txō'ōge īgu-q!a= 30 īā'ōntgetga<sup>0</sup> asget uks-ha'psge lax-lō'pga<sup>0</sup>. Ada dit wul y!aga-dō'xdet Waxayā'ōkge t!epxā'ōdetge ne-se-n!ā'ōxłga<sup>0</sup>. Adat wul llā'ōksentga<sup>0</sup> ā lax-mā'ōnt. Ada ne-gā'ga demt

Suddenly, after a while, they came up again to blow. They turned over, and their bellies were on top; they drifted and were dead.

Then Potlatch-Giver went out towards the water and took them ashore, and chopped them to pieces and burned them. He tried [went to the end with] all kinds of trees. The wife of Potlatch-Giver, however, did this. Once when she went up, she told her husband that all his brothers-in-law were going out to sea again to go to the sea-lion rock on the day after the following day. Thus she said to her husband.

At last now he cut down a great yellow cedar and began to work on it, making killer-whales. When he had finished them, he blackened the back of each and put lime on the belly of each; and (his wife) did not stop for a long time putting food and fat and tobacco and down of birds and red ochre into the fire as a sacrifice, that her husband might succeed; that is why she sacrificed to the supernatural beings.

Then he took down again the killer-whales which he had made, and set them adrift, and he put his hands on each of them. Then they began to swim again, and the two killer-whales moved at once. They dived. They spouted and blew. They spouted and blew again. Then they spouted and blew again, and they swam about in the lake and spouted about. After a while, Potlatch-Giver went down, stood near the water on the shore of the lake, and whistled. Then the killer-whales came ashore to him, and he took them up ashore.

The next day the brothers-in-law took their canoes down to go to the rock. Then Potlatch-Giver took down the two killer-whales that he had made, and set them adrift in the sea. First he put his hands on them; and

l!i-dâ' ga-an'ô'ndet. Da wul k!A-yîk'yâ'ułemxtga<sup>0</sup>. Ada ha'utga<sup>0</sup>: "Wai, dze ḥa mesem nî' sî'lg'îdem īgu-q!ałâ'nut, ada me dem sem wul xa'ik!ent ā ne-ktū'nsge lax-lô'pga<sup>0</sup>. Ada dze da' ḥa ā'm dze dzagam-sga-na'ge ne-aniā't, a 5 demt wul k'uđa'xse lax-lô'bet, da me dem sem g'ik xa'i-k!endet. Ada dze da' ḥa g'ik ā'm dze dzagam-sga-na'gA na-xsâ', ne-g'ik aniā'det, dā'm dem sem g'ik xa'ik!endet. Ada ts!uwā'ng'idet, dze da' ḥa g'ap-ba'tsget a dzô'ga a'kset, dām dem sem-dî-xa'ik!endet." Da sem-hî-ga'udis-10 get yîk'yâ'ułemxtga<sup>0</sup>, da a'l gakqal'â'det. Ada dît wula uks-ha'psge awā'na-newa'k.adet.

Da ḥa a'l hō'ig'iga sga-bū'sge se-tlî'bgendet, ada dzagam lu-yalya'ltgedet sem lu-am'ā'm ga-gâ'lg'itga<sup>0</sup> a wul ayā'ltgedet, gan k!A-hiyā'gusge ga-łgusge'redatga<sup>0</sup>. Gakstatnā', wut!a-15 n!ā'xlet' in na-g'a'łge na-xsâ'sge sî'lg'itga<sup>0</sup> ā ne-ga-n!ā'x-det. Ninli' gan xa'ikdet. K!hî-galgô'l na-xsâ'det, adat k'lipxa-tgi-ga'undet. Ada a'l wul le-wā'ida galtsa'ntgedet, at dzagam-ha'be g'îl-hau'lit. Ada ḥa ā'msga kluł-sga-na'kt gesge lô'pga<sup>0</sup>, da g'ik ha'ts!eksem gatgô'it!eksA t!epxā'20 deda n!ā'xle da awā'galtsa'ntgede ga-xsâ'.

Ada g'ikt na-g'a'łge na-xsâ'ne-aniā'si'lg'îdet ā na-ga-n!ā'xdet. Ada g'ik xa'ikdet. Ada g'ik k'lipxa-tgi-ga'udidet. Ada wu'l sem lu-ga'wunsgem dzagam-le-wa'ide 25 a g'îl-hau'lit. Ada ḥat txal-de'lplen dzôga a'kset, da g'ik ha'ts!eksem gatgô'it!eksE t!epxā'dede n!ā'xlet, dat g'ik na-g'a'łge ne-xsâ'ne g'ik aniā't ā ne-ga-n!ā'xdet. Ada g'ik dî xa'ikdet. Ada wul gun-hahë'tget ā ne-stâ'det, adat lôgom-dô'xt ā ne-xsâ' ts!uwā'ng'idet. Ninli' t' in sâ'ndet.

30 Ada ḥa g'ap-wul'am-bâ'sge ne-xsâ'sge ts!uwā'ng'itga<sup>0</sup>, da g'ik gatgô'it!eksaga<sup>0</sup>. Adat g'ik na-g'a'łge na-xsâ't ā ne-ga-n!ā'xdet. Ada dî wul'am-xa'ikdet, ada am k'lipxa-wul'am-ax'a'xlgedet. Ada a'l g'ap-lu-t!axt!â'xlg'gagâ't a wul tgi-ga'udi ta-si'lg'îdet. Ninli' da wul y!aga-yâ's

after a while he gave them advice, saying, "When you see my eldest brother-in-law, upset (his canoe) near [around] the rocks. And the next one, when he is a little nearer shore after leaving the rock, upset him also. And the next one, when his canoe is well towards shore, then go and upset him. And the youngest one, when he really has reached the shore of the water, then go upset him." After he had given advice to them, he let them go. Then they also went out to the brothers.

When they had caught the right number of sea-lions, they returned to the shore very good at heart because they had good luck, therefore they were happy. Behold! large sea-lions pierced the canoe of the eldest brother with their fins. Therefore it upset. His canoe split entirely, and all were drowned. The other three canoes, however, paddled and made for the shore. When they were some distance from the rock, the two killer-whales came again to the three canoes.

Then they pierced the canoe of the next eldest brother with their fins and broke it up, and they all were drowned. Then they paddled as hard as possible for the shore. When they were a short distance from the shore of the water, the two killer-whales came again and pierced the canoe of the next eldest one with their fins, and they broke his also. Their companions came towards them and took them aboard the canoe of the youngest brother. It was he who took them aboard.

Then the (people in the) canoe of the youngest brother went ashore as quickly as possible. Then they came again, and they pierced his canoe with their fins, and broke it near the shore, and they all got ashore. Then they were all heavy at heart because the eldest ones were

Waxayā'ōk wā'ōtgedet a awā'ō t!ā'ōt. Ada awā'ō īgu-q!ałā'ōnem ts!uwā'ng'itga<sup>0</sup>, ninl!̄'sgē wul t!ā'ōt gesge ā'msgē sga-na'ktga<sup>0</sup>.

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K!E'relge k!ā'ōłga<sup>0</sup>, ada ḥa k!E'relsga sa'ga<sup>0</sup>, ada wul 5 hasa'xt gesge dem lu-ya'ltget gesge ne-txalā'nt ā Kxiā'nga<sup>0</sup>. Gan ada wula sig·ā'ōtgedet, k'uta'xsede nakst dīł īgū'ōłgetga<sup>0</sup>. Ada k'udā'ōtga<sup>0</sup>. Ada wula ba'tsget gesge k!E'relda qal-ts!a'pga<sup>0</sup>. G'inadā'ōset, ninl!̄' k!a g'ik wul t!ā'ōtga<sup>0</sup>. Ada k!a g'ik wul wi-lē'ksem yā'ōktga<sup>0</sup>. Ada g'ik ha'ts!eksemt 10 ē'ōtge g'ik wām sem'ā'g'īdet. Da-huk-dza'ntk su-wā'ōtga<sup>0</sup>. (lax-ha-lłi-wulya līg'i lax-wul huk-dza'p).

Gan hi-ga'udisge yā'ōktga<sup>0</sup>, da a'l sa-gō'it!eksge sī'lg'i= dem īgū'ōłgem y!ū'ōtat asde ne-hī-na'ksta<sup>0</sup>. ḥa sem sup'a'sem y!ū'ōtat, ada dī semgal huk-wula dza'pt. Adat 15 wul klunk!unō' na-ha-kda'kus negwā'ōt dīł ne-hawā'lt. Ninl!̄' gant k'linā'mdet Da-huk-dza'nt. Ada dīt k'linā'mde īgū'ōł= getge īgu-hā'ōset as negwā'ōtga<sup>0</sup>. Adat wul k'uda'xsedet. Wai, sem k!a naxnō'ge īgū'ōłget ā wula dza'bet.

Ada ḥa g'ik ksū'ōtga<sup>0</sup>, da wul haldem-bā'ōs Da-huk-dza'nt. 20 Ada wul q!āla-k'la'nt ā lax-t!ā'm G'inadā'ōs, a dem x-sganī'ō= sedet. Sem hī-men-a'xłget ā lax-t!ā'ōt, gaksta, k'uł-wā'l ma'ti. Wadi-hatsliā'n ā na-stā'ō sgani'ōset. Ada wul gā'ō īgu-hā'ōset, gu na-k'linā'm īgū'ōłgedet as nī'ōt dīł ne-q!a'ts!em t!ū'ōtsgedet. Ada wul bax-yā'ōt ā lax-sganī'ōset. Ada semt 25 g'a'łge ma'tiga<sup>0</sup>. Su-g'a'ōwun da ḥā'ōnde ma'tit.

Ada su-g'a'ōwun da sa-ā'ōpaxdede n-nā'ōdet guge k!ā'ōł= det gesge ne-wā'lptga<sup>0</sup>. Ada ḥa dū'ōlxget nda dze yā'ōget asge sem wī-txa-ya'łgem sgani'ōstga<sup>0</sup> asda a'lt wul k!ā'ōlsde n-nā'ōt na-huk-hō'yit desde wul t!ā'ōxłgeda<sup>0</sup>. Ninl!̄' nā'ōt

drowned. Then Potlatch-Giver went down, coming from the lake, and staid with the youngest brother-in-law for some time.

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After one year, one day he wished to return to those whom he had left behind on the Skeena River. Therefore he started, and left his wife and his child. He was alone in his canoe. He steered for a town G·inadâ's; that was where he staid for a while. There he made again a great potlatch. Then he took again a chief's name. Stone-Slinger (Da-huk-dza'n)<sup>1</sup> was his new name.

After he had given his potlatch, his eldest son by his first wife came. He was a young man and a very great hunter. He asked for the bow and the arrows of his father. Therefore Stone-Slinger gave them to him, and the boy also gave a little dog to his father. Then they parted. The boy was an expert hunter.

When it was fall again, Stone-Slinger arose and went up to the lake of G·inadâ's to hunt mountain-goats. When he got up to the lake, behold! mountain-goats were all about like grubs on one side of the mountain. Then he took the little dog which his son had given to him, and his lance, and he went up the mountain, and he stabbed the mountain-goats. At last he let the mountain-goats slide down.

After a short while, he remembered that he had forgotten his snowshoes in his house; then he could not move on the great slippery mountain, for he had forgotten his snowshoes, which he always used in difficulties; for

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<sup>1</sup> Compare Hu̯x-dzā'n ("Evening sky") in the N̄isqa'<sup>0</sup> dialect (Boas, Tsimshian Texts, Bulletin 27, Bureau of American Ethnology, p. 193).

gan de-daa'xłge txan!i' wul t!axt!å'xłget ā txan!i' lìg'i-lep-ndā't. Gan gâ'wun? a'mksa ne-hā's=geDE k'lul-wa'lidet, gū na-k'lina'm łgū'łget ges nī't. Nin!i' gan da' wula hahë'tget. Nda' dze yā'ket? man-dū'lxget; 5 ada tgi-dū'lxget, nda dze gō'ē dìł lìg'i ne-stå'ks.

Su-g'a'wun da gō'it!ekset negwā'dem Hū't, nin!i't' in dededa'ułdet ā lep-awā'tga'. Ada al g'īna-hë'tge ne-txamå'tga'. Ada wul sa-lô'pt dìł łgu-hā'set, dìł q!a't!em t!ū'tsgET, da wul leplô'pDET. Ada g'a'wun wagait īa' 10 wul txal-hë'tget ā ne-sem-ts!uwā'n wī-sganī'set ā lax-tlā'm G'ìnadå's. Ada īa dem ē'senł wul seSEwā'tge g'a'det' in nī't wul lu-txal-hë'tget ā sganī'set. Lô'bet n!i'det dìł q!a't!em t!ū'tsgET. Nin!i' gwai wul sa-bā'tet.

with these snowshoes he succeeded in all difficulties, wherever it might be. Therefore what could he use now? He only carried his dog about which his son had given to him. Therefore he always stood there. Where might he go now? He could not go up, he could not go down, he could not go to either side.

After a little while, his father, Hū'ōt, came. It was he who went away with him to his own home, but his body staid behind and became stone; also the little dog and the lance, all became stone; and even now they stand there on the very top of the great mountain at the lake of Gînadâ's; and the whole number of generations of people have seen him standing there on the mountain. He and his dog and his lance are stone. This is the end.

## 2. Adā'ogam Gunaxnēsemg·a'd.

Wula wā'lsga g'a'udzxantga g'ala-a'ksga<sup>0</sup> KSE-da'ul wā'<sup>0</sup>tga<sup>0</sup>. Ada nin!i'sga wul-dzo'xsga G·idzexlā'<sup>0</sup>lga<sup>0</sup>. Ada txan!i' sū'<sup>0</sup>ntga ḥa g'ik se-lū'<sup>0</sup>narsga hā'nga<sup>0</sup> dīl txan!i' amg'agā'ōxs dīl g'ap-txan!i' wunā'ya guldem-qa'wund a 5 dem gwex-gā'msemgtga<sup>0</sup>.

Gan ḥa k!e'reltga sa'ga, a'da wul haldem-g'ō'lsga kpā'ltga su-ma'xsem hanā'naxga<sup>0</sup> a'sge dem ga-se-mag'ā'<sup>0</sup>xstga<sup>0</sup>. Ada di-lu-spagait-hō'ksgesga k!ā'<sup>0</sup>ltga lgu-wā'lksgem ha-nā'<sup>0</sup>xga<sup>0</sup>. Ada ḥa wā'lxstgesga lāx-ga'inaga<sup>0</sup>, da t!ō'gasga 10 lgu-wā'lksekga ne-y!ā'nsga sa'miga a'sga asī'<sup>0</sup>tga<sup>0</sup>. Ada sem-łū'<sup>0</sup>ntit ge'sga ha'uitga<sup>0</sup>, "I, sga-na'kł t!ō'gau ne-y!ā'n wī-sa'mit, xā." Semgal a'dzekstge gan-ha'utga<sup>0</sup>.

Ada wul ste-wā'lxstga<sup>0</sup>, ada wul ga-se-meg'ā'<sup>0</sup>xstga<sup>0</sup>. Ada ḥat hanhō'nsga na-ga-yłū'<sup>0</sup>tga<sup>0</sup>, ada wul y!aga-yīlya'lt= 15 getga<sup>0</sup>. ḥa lōgōm-ax'a'xłget gesga ts!em-ga'inaga<sup>0</sup>. Adat wul wulwa'li na-ga-y!ū'<sup>0</sup>m qal-e'renxtga<sup>0</sup>. Sekspaxlā'<sup>0</sup>ndetga qal-er'e'renxkga<sup>0</sup>. Ada me-ā'wulge wul hakhōksgesga ne-gan-wulwa'litga, gana sem-ā'mt wulwa'lit gesga ḥa yīlya'lt= getga<sup>0</sup>.

20 Ada nlī ḥa y!aga-wā'lxstga, da q!ō'dzexdege ndē'adesge ne-y!ū'<sup>0</sup>sga lgu-wā'lksgem hanā'<sup>0</sup>xga nat' īn-i'<sup>0</sup>kesga ne-y!ā'nsga sa'miga<sup>0</sup>. Ada sem-sa-gō'lsga mag'ā'<sup>0</sup>xs gesga lax-yū'<sup>0</sup>pga<sup>0</sup>. Ada lebagait-bū'<sup>0</sup>tga<sup>0</sup>. Adat ha'ts!eksem g'ik sax-dā'<sup>0</sup>tga ne-sekstū'<sup>0</sup>ltga<sup>0</sup>. Ada ha'ts!eksemt g'ik hō'<sup>0</sup>nsga 25 ne-y!ū'<sup>0</sup>tga<sup>0</sup>.

Ada wul ha'ts!eksem g'ik wā'lxstga<sup>0</sup>. Ada ḥa ā'msga sga-na'ksga wul y!aga-wā'lxstga, da g'ik ha'ts!eksem q!ō'=

## 2. Story of GunaxnēSEMg·a'd.

There was a certain river named KSE-da'ul. There lived the G̓idzexłā'ł. Every summer they dried salmon and all kinds of berries, and really all kinds of food, getting ready to finish them for winter food.

And one day ten young women arose to pick salmon-berries, and among them was one noble woman. They went on the trail, and the noble woman stepped on the dung of a bear with her foot. Then she was very angry, and said, "Ugh! I stepped on the dung of a great bear, slave!" She was very proud, therefore she said so.

They went along and picked berries. When they had filled their boxes, they returned (going) down. They came to the trail. They carried their boxes around their necks. They had tied together their boxes. Ropes were on them, by means of which they carried them. Therefore they carried them easily while they were returning.

While they were going down, the strap of the box of the noble woman broke who had said "Ugh!" (when she stepped on) the dung of the bear. Then the salmon-berries fell to the ground. They were scattered about. Her companions gathered them again. They filled her box again.

Then they went on again. After they had been going down for some time, the strap of the box broke again.

dzexde ndē'adesge ne-y!ū'otga<sup>0</sup>. Ada txaks-ō'ks gesga lax-yū'otga<sup>0</sup>. Ada g'ik se-gō'lt, ada lebagait-bū'otga<sup>0</sup>, ada ḥwā'iksgesga yū'otga<sup>0</sup> dīl meg'ā'xsga<sup>0</sup>. Ada gulā'ōn ne-sekstū'otlḡet' īn-kūda'xsetga. Ada g'al-dō'gōlt' īn-bebū'otdetga<sup>0</sup>. Nin!i't g'ik sela-sax-dā'da na-se-megā'oxstga<sup>0</sup>. Ada wul ha'ts!eksem g'ik lu-dā'ot ge'sga ne-ts!em-y!ū'otga<sup>0</sup>. Ada hī'ga'udīksget ha'ts!eksem g'ik lōgōm-ga'wuntga<sup>0</sup>. Ada wult hats ama hakhō'ksen nda-y!ū'otga<sup>0</sup>.

Ada ā'msga sga-na'ksga g'ik wul y!aga-wā'lxstga<sup>0</sup>, da 10 g'ik ha'ts!eksem gōdzg'ō'dzega nda-y!ū'otga<sup>0</sup>. Ada g'ik sa-galgō'lsga na-se-meg'ā'xsetga<sup>0</sup>. Ada wul g'ik y!aga-ga-dā'ułsga depxadū'otlḡa na-sekstū'otlḡa<sup>0</sup>. Ada txalpxdā'olḡa g'īna-wa'ntga<sup>0</sup>. Nin!i't' īn-g'ik-sela-wā'ltga<sup>0</sup>, at ḥemā'mtga<sup>0</sup>.

Ada wul ha'ts!eksem g'ik wā'lxstga<sup>0</sup>. Ā'msga sga-15 na'ksga wīlwā'lxstga da g'ik ha'ts!eksem gō'dzexda nda-y!ū'otga<sup>0</sup>. Ada wul y!aga-ga-dā'ułsa g'ik depxadū'otlḡa<sup>0</sup>, ada depxadū'otlt' īn-bebū'otdetga<sup>0</sup>. Nin!i'ot g'ik' īn-sela-wā'ltga<sup>0</sup>.

Ada g'ik wul ha'ts!eksem wā'lxstga<sup>0</sup>, g'ik ām sga-na'kt, 20 da g'ik g'adzg'ō'dzega nda-y!ū'otga<sup>0</sup>. Ada g'ik wul sa-gō'lt gesga lax-yū'otga<sup>0</sup>. Ada wul y!aga-dā'wūłsga g'ik k!ā'otlḡa<sup>0</sup>. Ada g'am-k!ā'otlt' īn-bebū'otdetga<sup>0</sup>; a'lḡet kūda'x-set k!a-lī'otlḡa<sup>0</sup>. Ada ḥa ga'udet sax-dā' ne-se-mā'yisga ḥgu-wā'lksekga<sup>0</sup>.

25 Ada g'ik wul ha'ts!eksem g'ik y!aga-wā'lxstga<sup>0</sup>; g'ik ā'msga sga-na'ksga wīlwā'lxstga, da g'ik ha'ts!eksem g'adzg'ō'dzega nda-y!ū'otga<sup>0</sup>. Ada ḥa na-delda'lbḡet gesga qalts!a'pga<sup>0</sup>. Ada wul ha'usga ḥgu-wā'lksek gesga na-stū'otlḡa<sup>0</sup>, "Ndā m dī-kūda'xsit." Ada wult kūda'xsitge nat' īn-lī'otlḡa<sup>0</sup>. 30 Ada sem-yлага-alu-bā'otga<sup>0</sup> a wul ḥa dem hū'p!elga<sup>0</sup>.

Ada ḥa hi-yā'otgut sax-dā'ode ḥgu-wā'lksekga na-se-me-g'ō'xstga<sup>0</sup>. ḥa ga'udit g'ik lu-sā'wunsga ne-y!ū'otga<sup>0</sup>. Adat n!i wul gatgō'it!eksa t!epxadū'ilda su-mā'xsem y!ū'ota da gā'xt demt' īn-dā'otlḡetga<sup>0</sup>. Ada ha'utges n!i'otga<sup>0</sup>; "Dem

Then they dropped to the ground. They fell suddenly and were scattered about, and the berries were mixed with dirt. Then three of her companions left her, and six waited. They helped her gather the berries. They put them again into the box. After they had finished, they had put them all into it. Then they also fastened the strap of the box.

They were going down again for some time when the strap of the box broke again. Her berries fell down again. Then two of her companions left her again, continuing to go down. Four staid behind. Those who staid with her helped her.

Then they went again. After they had been going for some time, the strap of the box broke again. Then two more left her, continuing to go down, and two waited, and those also staid with her.

Then they went on again, and after some time, the strap of the box broke again. The (berries) fell down to the ground. Then one more left her, continuing to go down. There was only one who waited for her; she did not leave her, but watched her. Then the princess finished gathering her berries.

Then they again went down; and after they had been going for some time, the strap of the box broke again. Then they were near the town. Then the princess said to her companion, "Go and leave me." Then the one who had watched her left. She went down very quickly, because it was about to be night.

Now, the princess gathered the berries which she had picked. She finished putting them into her box. Then two young men came in front of her, meeting her. They said to her, "We will carry down your box." Then the

y!aga-gā'⁰dem na-y!ū'⁰n." Ada sem lu-ā'm gā'⁰tsga supla'sem hanā'⁰xga⁰. Ada lat k!inā'm ne-y!ū'⁰tga, da wul wā'lxst gesga wā'lxstga⁰. Ada wula na-ḡ'ō'lt gesga q'alts!a'pga⁰.

5 Adat wulā'itga su-p!a'sem hanā'⁰xga ā'łge ninl!ł ne-qalts!a'ps negwā'⁰tga⁰. Adat g'ap-stū'⁰ltga t!epxadū'⁰ltga sumā'xsem y!ū'⁰ta gesga wagait-wul la'mdzext gesga ne-wā'lptga⁰. Ada wul sa-txal-hē'⁰tgesga hana'⁰xga⁰.

Adat ge'redaxtget negwā'⁰tga kłge'rem y!ū'⁰datga⁰,  
10 "A'yinł ne-gan-wā'lsemi, nā'⁰t?" Ada ha'usga kłā'⁰ltga⁰,  
"Da-a'xlgem, txal-hē'tge da g'a'lgat." Ada wult ks!e-has-  
hē'tstga sem'ā'g·itga t!epxadū'⁰lda kłge'rem hanā'⁰naxtga⁰.  
"Sem-ts!elem-stū'⁰ł, a wul demt na'ksiga łgū'⁰łgu dīs nī'⁰tga⁰."

Ada wul ksā'xsga t!epxadū'⁰ltga kłge'rem hanā'⁰naxtga⁰t'  
15 īn-ts!elem-gā'⁰tga⁰. Ada hī-t!ā'⁰sga su-pla'sem hanā'⁰x gesga  
n-na-stā'⁰sga wā'lbga⁰. Ada gun-iā'⁰sga wutla-g·a'dem ha-  
nā'⁰xga⁰. Adat ge'redexsga su-pa'sem hanā'⁰xga⁰, "Ā'ł  
me wulā'idut' īn-wulā'gun?" Ada ha'usga supla'sem ha-  
nā'⁰xga⁰, "A'yint." — "Sa'mit' īn-gā'⁰dent, nem wul i'kest  
20 ne-y!ā'ntga⁰, ninl!ł gant wulā'guni a gwō'⁰." T Ksem-  
wuts!i'⁰nga⁰ guga wutla-g·a'detga⁰.

Ne al hī-t!ā'⁰sga łgu-wā'lksgem hanā'⁰xga⁰ dat wul  
gun-sa-dō'gasga ne-gan-ts!em-mū'⁰tga⁰, adat gun-txē'⁰lḡetga.  
Ada wā'lsga hanā'⁰x gesga ha'us Ksem-wuts!i'⁰nga⁰. Li-  
25 gī'⁰mtim ma'ti ne-gan-hakhō'kSEN ne-gan-ts!em-mū'⁰m bīl-  
hā'⁰tga, ninl!ł gant sa-k!unk!unū'⁰tget Ksem-wuts!i'⁰nge na-  
gan-hekhā'ksensgem ts!em-mū'⁰tga⁰.

Ada g'ik uks-halhō'ltga ga-an'ō'nsga hanā'ga gwa'ya  
ts!eks-nā'⁰xsem mesi'⁰nga⁰. Adat wul yā'wułemxdet Ksem-  
30 wuts!i'⁰nga⁰, "Sga-bū' dze kse'ren łam dem g'ik lu-wō'q'a  
ts!em-yū'⁰pga⁰. Ada ninl!ł dem wul lu-kse'rem. Ada dze  
łā yā'en łam dem g'ik l!i-gali'⁰mkstga⁰. Ada m dem sa-  
gā'⁰da ne-ts!eks-nā'⁰xsen, ada m dem l!i-sge'ret gesga ne-

young woman was glad. She gave them her box, and they went along and along. Then they went out of the woods (and arrived in) a town.

Then the young woman knew that this was not her father's town, (but) the two young men forced her to accompany them to the place where they entered their house. Then the woman [suddenly] stood outside.

Then the father asked the young men, "Did you not get what you went for, my dear ones?" Then one of them said, "We succeeded. She is standing outside." Then the chief sent out two young women. "Accompany her into the house, so that my son and she may be married."

Then the two young women who were to take her in went out. Then the young woman just sat down on one side of the house. Then an old woman went to her. She asked the young woman, "Don't you know who did this to you?" Then the young woman said, "No." — "It is the black bear who took you, — the one about whose dung you said, 'Ugh!' For that reason he did this to you." That old woman was Mouse-Woman.

As soon as the princess sat down, she caused her to take off her ear-ornaments, and she made her burn them. Then the woman did as Mouse-Woman said. Mountain-goat wool and abalone shell were on her ear-ornaments. Therefore Mouse-Woman begged for them, for that was used with ear-ornaments.

The fore-arms of the woman were also covered with copper bracelets. Then Mouse-Woman gave her advice: "Every time when you go out, dig in the ground. Then defecate in there. When you go, cover it over, then take your bracelets and put them down on top of it."

lax-ô'⁰tga⁰." Ada wā'lsga ḥgu-wā'lksek gesga na-ha'us Ksem-wuts!i'⁰nga⁰. Adat wul lī-sge'rsga n-ts!eks-nā'⁰xst gesga lax-yū'⁰pga⁰.

Ada lat wula kluł-hakhō'ksgesga t!epxadū'⁰ltga k!abe-hanā'⁰naxga. Dat wul kuda'xsetga hanā'⁰xga ne-kse'retga⁰, ada wul sa-gwun-g'ô'lsiga t!epxadū'⁰ltga k!abe-tge'relgem hanā'⁰naxga⁰. Adat wā'⁰sga ne-ts!eks-nā'⁰xsem mesi'⁰nt gesga lax-yū'⁰pga⁰. Adat wul gā'⁰sga ga'ngā⁰; adat wul galkse-łō'⁰det gesga ts!eks-nā'⁰xsem mesi'⁰nga⁰. Ada wult da-ts!i'⁰ntga⁰; adat gun-nī'⁰dzent gesga g'a'tga⁰. Ada ha'usga leklä'eksetga⁰, "Â, ā'msen dze ha'us dā'ał dzet' i'⁰keł na-ga-y!ā'nem."

Sī'lg'ide'm ḥgū'⁰lgesga medi'ekget' in-na'ksgesga su-p!a'⁰ sem hanā'⁰xga⁰. Ada txanli' sem-ganłā'⁰kga⁰ la g'ik q!a=dā'ułsga y!ū'⁰tem medi'⁰k gesga dem ga-xge'resetga⁰. Ada hī-txalā'⁰n y!ū'⁰ta da dem ga-xge'reset, ada wul da haldem-g'ô'lsiga ne-ga-nē'neksgat a dem sa-ał'â'⁰lget a dem la'kt gesga dze la yīlya'ltgel ne-ga-nē'neksgat a na-ga-se-hâ'ntga⁰. Ts!Em-a'ksa dit wul wul'am-de-am-yā'⁰ ndi-se-al'â'⁰lgetga⁰.

Ada la yīlya'ltga na-ga-xge'reset la g'ik se-la'kse ne-ga-nē'neksgat a dem n-lū'⁰nksa na-wuswa'sgesga na-ga-xge'resetga⁰. Ada la yīlya'ltgetga⁰, ada halhō'ltge txanli' na-ga-li'⁰t gesga a'ksga⁰. Ada wula la'mdzext, ada wula tgu-ma'xsget gesga na-kudō'n wut!a-la'kga⁰. Adat wul sa-łuł' la wul aks gesga na-ga-li'⁰t a lax-n-la'kga⁰; ada a'łge ts!a'k'asga wut!a-la'kga⁰.

Ła dit nī'⁰sda su-p!a'sem hana'g'a gwa'i wula wā'lsga hanā'ngam medi'⁰k gesga txanli'sga sa'ga, ada wul dī ha'u gā'⁰t gesga dem dī-wa'litga⁰. Ła k!e'relde sa, da wul di-haldem-bā'⁰tga⁰. Adat wul gā'⁰ spagait-ganga'ntga⁰. Ada sekstū'⁰lsga t!epxadū'ltga k!abe-łekłgu-dzō'⁰stga⁰. Ada dit wul-wa'li sem-lū'nksem la'kga⁰. Ada la g'ik la'mdzexsga na-ga-xge'resetga⁰, da wul dit lī-dā'⁰tga hanā'⁰xga ne-â'⁰lga⁰. Ada wul wi-gwa'lksga n-la'ktga⁰. Ada wula

Then the princess did as Mouse-Woman said. Then she put a bracelet on the ground.

Two young women always went with her. When the woman left her excrements, suddenly the two young women ran towards the place. Then they found the copper bracelets on the ground. They took a stick and pushed it through the copper bracelets. Then they took them in and showed them to the people. Then the old people said, "Oh, maybe this is why our dear one said, 'Ugh!' to our excrements."

The eldest child of the Grizzly-Bear<sup>1</sup> had married the young woman. Early every morning the Grizzly-Bear men went out to get salmon. After the men had gone out to get salmon, their wives arose to get wood for their fire, to have it when their husbands returned after having caught salmon. They took the wood ashore from out of the water.

Then those who had gone fishing returned, and their wives made a large fire for the fishermen to dry their blankets. When they returned, their furs were full of water. Then they entered and stood around the fireplace. Then they suddenly shook their furs over the great fires, but the great fires were not extinguished.

When the young woman saw what the Grizzly-Bear women were doing every day, then she thought she would also carry (fire-wood). One day she arose and went into the woods. Her two young sisters-in-law accompanied her. Then she carried dry fire-wood. Now, the fishermen entered again, and the woman put on the fire-wood. Then the fire blazed up. The Grizzly-Bears stood about the

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<sup>1</sup> Mr. Tate sometimes uses the word "Black Bear," sometimes "Grizzly-Bear," for the beings who took away the woman.

di tgu-ma'xsga medi<sup>0</sup>k gesga ne-k<sup>u</sup>dū<sup>0</sup>nsga la'kga<sup>0</sup>. Ada dit lli-łuhu' ne-wuswa'st gesga lax-n-la'kga<sup>0</sup>. Ada wul sa-ts'a'k'a n-di-se-la'ksesga su-pla'sem hanā<sup>0</sup>xga<sup>0</sup>. Ada sem-gal dzā<sup>0</sup>xtga<sup>0</sup>, a wul tsla'k'asga n-di-se-la'ksetga.

5 Ada' wul ha'ts!eksem g'ik gó'it!eks Ksem-wuts!i<sup>0</sup>nga<sup>0</sup>. Ada ha'utga<sup>0</sup>, "Ts!em-a'ksa me dem wul'am-dī-yā<sup>0</sup> dem se-ā<sup>0</sup>lgent." (Nin!i' gant wulā'ide g'a'det g'a'wun, hō'ig'i=gada gan gwa'i ne-gwa'lga la'gwa q!am-t!ū<sup>0</sup>ts.) Adat wā<sup>0</sup>nda hana'ga gwa'i hau n-dā'mxł-getga<sup>0</sup>.

10 Ada ḥa g'ik k!e'relde sa, da g'ik yā<sup>0</sup>tga<sup>0</sup>. Ts!em-a'kset wult da am-yā<sup>0</sup> ā<sup>0</sup>lga<sup>0</sup>. Adat se-gwa'lge n-la'kt gesga ne-gā'ga dem ya'ltgesga na'kstga<sup>0</sup>. Ada ḥa g'ik sagait-ts!elem-ga'udi na-ga-xgē'resetga<sup>0</sup>. Ada g'ik wul tgu-ma'xsga na-wa'sget gesga lax-n-la'kga<sup>0</sup>. Adat g'ik lli-łuhu'sga 15 na-wa'sget gesga lax-n-la'kga<sup>0</sup>. Ada a'łge g'ik sa-ts'a'=k'atga<sup>0</sup>. Ada lu-ā'm gā<sup>0</sup>tsga na'ksdet a ḥat nī<sup>0</sup>stga<sup>0</sup>.

Sem hi-sū<sup>0</sup>ntga<sup>0</sup> da gā<sup>0</sup>de sa'miga hanā<sup>0</sup>xga wagait-wul ksu<sup>0</sup>tga<sup>0</sup>. ḥa k!e'relde sa, da lu-g'ā'ga gā<sup>0</sup>tdes dep-nā<sup>0</sup>tga<sup>0</sup>. Ada sem wi-g'a'tgetga<sup>0</sup>. Ada wi-ha'utget gesga 20 txanlı't a'ā'bega ne-txalā'nt, a txalā'nsga na'kstga<sup>0</sup>.

Ada g'ik wul gó'it!eks Ksem-wutsli<sup>0</sup>nga<sup>0</sup>. Adat ge're=dexsga gā<sup>0</sup>ga gan lu-t!ā<sup>0</sup>xlgesga gā<sup>0</sup>tga<sup>0</sup>. Adat ma'łetga ḥgu-wā'lksge wi-g'a'tget ges dep nā<sup>0</sup>tga<sup>0</sup>. Ada ha'us Ksem-wutsli<sup>0</sup>n ges nī<sup>0</sup>t, "Ām dem k!ē<sup>0</sup>xgent. Ndā<sup>0</sup>n! 25 Ā'łge nakł di wul dzō'xs dep negwā<sup>0</sup>den a gwō<sup>0</sup>. G'ap a'łge na'k da gwō<sup>0</sup>; gan ami' dze ḥa k!ē<sup>0</sup>xgen, ā'm dze gā<sup>0</sup>s dep negwā<sup>0</sup>den. Ada me dem q'a'ldik-yā<sup>0</sup>ga ga'ina na-stū<sup>0</sup>p!el. Sem lu-q!a'udzxanni<sup>0</sup>. Ada ne-wagait-tsluwā'nsga sganī<sup>0</sup>sga wul lli-g'an-ba'łtga<sup>0</sup>. Ada wagait-na-bā<sup>0</sup>t 30 gesga ne-dzōga-a'kse da ne-dā<sup>0</sup>da sganī<sup>0</sup>set. Nin!i' ne-sge'r Kse-da'ulge lōgōm-bā<sup>0</sup>t gesga Ksia'ntga<sup>0</sup>. Ada dze ḥa na-bā<sup>0</sup>n gesga na-dā<sup>0</sup>ga<sup>0</sup>, ada m dem nī<sup>0</sup> wul g'i=gā<sup>0</sup>ksga xsā'ga a g'iā'ksga<sup>0</sup>, ada lu-t!ā<sup>0</sup>sga g'a'tga<sup>0</sup>. Da

fire and shook their blankets over the fire. Then the fire that the young woman had made was suddenly extinguished. Then she was much ashamed because the fire that she had made was extinguished.

Then Mouse-Woman came again. She said, "Take ashore from out of the water the fire-wood that you get." (Therefore the people know to-day that such wood burns like coals.) Then the woman obeyed what her friend had said.

One day she went again, and she took fire-wood from out of the water. Then she made her fire burn before her husband returned. Then the fishermen entered again and stood around the fire. They shook their blankets over the fire, and it was not extinguished. Then her husband was glad when he saw it.

It was midsummer when the Black Bear had taken the woman, and now it was autumn. One day she was sad on account of her parents. She was very homesick. She cried every time she remembered those whom she had left behind when she married.

Then Mouse-Woman came again. She asked her why she was sad. Then the princess told her that she was homesick for her parents. Mouse-Woman said to her, "Escape, go on! The camp of your parents is not far from here. It is really not far from here. Therefore when you escape, go to your parents. Take the trail that leads back behind the house. There is only one. It leads across the top of the mountain and runs down the river on the other side of the mountain. That is the mouth of KSE-da'ul where it runs into the Skeena River. When you come out of the woods on the other side, you will see a canoe floating on the water, and in it is a man. He is looking down into the water, about to harpoon

tgi-nī'ōdzETga ts!EM-a'ksga<sup>0</sup> hi-yā'ōyusGET g·a'łgesga e'rlaga<sup>0</sup>. Nin!i' dem dzagam-hū'ōtgeNGA<sup>0</sup>. Dem ē'ōtgeN ne-wā'ōtga<sup>0</sup>. Dzaga-di-lā'ōga wā'ōtga<sup>0</sup>. Ada dem gun-mō'xgen ges nī'ōtga n-ts!EM-xsā'ōtga<sup>0</sup>. Dem e'anne a am-wā'ls negwā'ōden ges 5 nī'ōtga<sup>0</sup>; txan!i' n-ligi-wā'ls negwā'ōdenga<sup>0</sup>, ligi dze demit na'ksgen."

Ada ḥa sa-bā'ōsga a'lg·ıxs KSEM-wutslī'ōn ges nī'ōtga<sup>0</sup>. Ada wul haldem-bā'ōsga īgu-wā'lkSEGEM hanā'ōxga dił t!epxadū'ōlda klabe-tge'rełgem hanā'nagat sī'ō-dit' īn-sek=10 stū'ōltga<sup>0</sup>. Ada ḥat wā'ōsga spagait-ganga'nga.

Ada wult txal-yīkhia'dzesga t!epxadū'ōltga klabe-hanā'=nax gesga hashā'ōtsga<sup>0</sup>. Adat mā'ōlt dem kla-dit-gā'ōde dem wa'lit gesga ā'm da sga-na'ktga<sup>0</sup>. Ada semt hagul-kuda'xsesga<sup>0</sup>, al wul txal-wa'ntga hī-sa-lôgôm-a'xłget gesga 15 ga'inaga<sup>0</sup>, ada wul sem-bā'ōtasget man-gō'ōsga lax-sgani'ōs-tga<sup>0</sup>. Ḷa men-a'xłget gesga na-ts!uwā'nsga sgani'ōstga<sup>0</sup>, ada wul tgi-hēhē'ōtget gesga n-na-stā'ōtga<sup>0</sup>. Adat n!axn!ū' wula ayīlwā'ōdasge medi'ōk gesga txalā'ntgesget yā'ōgetga<sup>0</sup>.

Ada semt de-wi-ha'utgetga īgu-wā'lksetga bā'ōt gesga 20 sga-bā'ōstga. Ada wul sa-na-bā'ōt gesga wul txaks-bā'ōsga ga'inaga<sup>0</sup>. Ada wula uks-nī'ōtsget gesga gia'ksga<sup>0</sup>. Gak-statnā'ōga xsā'ōga ll!i-g·ā'kset gesga wagait-gia'ksga<sup>0</sup>. Ḷa sem sunā'ōlsga hanā'ōxga da g'ap-wi-am-ha'utga asga ha'utga<sup>0</sup>, "Mō'g'ani nā'ōt." Ada a'łget ne-segā'tgetga y!ū'ōtaga ha'usga hanā'ōxga<sup>0</sup> gun-mō'g'antgetga<sup>0</sup>. Ada g·ik ha'utga<sup>0</sup>, "Ayīn dze gan ligi-wā'na na-aam-wā'ls ā'ōbut; a'yīn dze gan liā'na ne-liā'ntges ā'ōbut; a'yīn dze gan ga-xsā'ōna, ne-ga-xsā's ā'ōbut; a'yīn dze gan ḥełū'ōngitsena, ne-łū'ōngitges ā'ōbut; a'yīn dze gan haya'tsgena, na-haya'ts=25 ges ā'ōbut; a'yīn dze gana me na'ksgē<sup>0</sup>."

Hī-se-ha'utga "a'yīn dze gana me na'ksgē<sup>0</sup>," adat wul ya'dzetget Dzaga-di-lā'ōga na-xsā'ōt gesga na-ha-q!ayā'ntga<sup>0</sup>, asget dā'lxsiga ne-xsā'ōtga<sup>0</sup>. A'łge alu-t!ā'lı gant ha-dā'lxt-ga<sup>0</sup> a ḥa dem na-gō'łsga sa'miga<sup>0</sup>. Ada wul sa-txal-g·ā'sga

seals. Call him ashore. Call his name. His name is Floating-Across. Ask him to take you aboard with him in his canoe. Promise him the wealth of your father, all your father's property, or that he may marry you."

Then the words of Mouse-Woman to her were ended. The princess arose with the two young women who accompanied her again and again. Then they came into the woods.

Then she tied the two young women to stumps. She told them that she would go farther for a little while to carry (fuel). Then she went really slowly; but when she reached the trail, she ran up the mountain. She came to the top of the mountain, and then she ran down the other side. Then she heard the Grizzly-Bears howling behind, pursuing her.

Then the princess cried while she was running, being afraid. Then she ran out of the woods where the trail ran along the ground. Then she looked towards the water. Behold! a canoe was drifting out on the water. Then the woman was very tired, and she really cried and said, "Take me aboard, my dear!" but the man paid no heed to what the woman said who asked to be taken aboard. Then she said again, "Will you if my father's property is your property; if my father's elks are your elks; if my father's canoes are your canoes; if my father's slaves are your slaves; if my father's coppers are your coppers; if I become your wife?"

As soon as she said, "If I become your wife," Floating-Across hit his canoe with his club and spoke to his canoe. It is not known what words he spoke when the Bears were running out of the woods. Then the copper canoe

xsâ'EM mesî'en gesga wul uks-hë'°tgesga hanâ'°xga°. Ada wul sa-lôgôm-gô'sga hanâ'°x gesga ts!EM-xsâ'°ga°; ada wul ha'ts!EKSEM g'ikt ya'dzeta na-xsâ'°tga°. Ada g'ik ha'dzeksem sa-lî-g'â'°kst gesga n-łä wul llî-g'â'°kstga°.

- 5 Ada sa-uks-ha'usga wî-medî'°kga°, "Ndzu na'ksu n-wâ'ndë. Gâ'l me gan-de-bâ'°tdu na'ksut? Ndzu, n gâ'ng'în. Ada n dze kûlî-gaiga'i ne-xsâ'°n."

Ada wul sagait-hë'tgesga medî'°kga demt' ïn-ha'ts!EKSEM g'ileks-gâ'°sga su-p!â'°sem hanâ'°xga°. Ä'lḡet neSEGâ'°tga y!ü'°taga lu-t!ä'°t gesga ts!EM-xsâ'°ga ha'usga wut!a-medî'°k ges nî'°tga°. Y!lagai ɬä' wula tgi-nî'°tsget gesga ts!EM-a'ksga° a demt nî'°sga e'relaga°. Sem hô'ik·!lagansga lgu-wâ'lksékga nt wula ya'ulemxtget Ksem-wutslî'°nga° a'sga ɬat gun-mô'g'antget ges Dzaga-di-lâ'°ga°.

- 15 Ada wula uks-lahä'diksga txan!i'sga medî'°k asga dem kûlî-k!usk!wa'selsga xsâ'°ga°. Ada ɬa dem txal-ax'a'x!ge txanli'sga medî'°k gesga awâ'°sga xsâ'°m mesî'°nga, ada wul sa-lu-haldem-bâ'°tga°. Adat ya'dzesga lax-â'gasga ne-xsâ'. "Mma'xsen ne-mû'°nt (gugwala)." Ada wul sa-dedû'°lsga ne-xsâ'°tga°. Ada semgal gatg'atga. Lagax-wâ'sga wâ'°tga a wul lagax-ga-ts!EM-â'xtga°. Ada k'uł-dza'ga-tgu-ya'ltget gesget xts!E-gaiga'i'ga ne-ga-t!EM-lâ'nisga medî'°kga°.

- (Ada xsâ'° gwa'°t' ïn-hô'g'iga ne-ts!EM-â'ga *crocodile*.  
25 Na-t!a'la ya'ts!ESGE gwa'ya a ste-wagait-łä-g'ig'a'tga°, al a'yinat g'a'°wan.)

N!i' ɬat lu-gâ'gantga ne-xsâ'°tga medî'°kga°. Ada llâ'ksa na-wî-g'am-de'resga medî'°k gesga lax-a'ksga°. Sem lu-â'm gâ'°t gesga ɬa xstâ'°t gesga nat' ïn-se-wulî'°ntga°. Nin!i' 30 n-lu-g'a'da ts!EM-t!ä'° tgwa'°, ne-s'iä'nde a'kseda<sup>1</sup> ts!EM-t!ä'° wul lu-t!ä'°tga°.

Ada' wula wusen-yâ'°t gesga awâ'°sga hanâ'°xga ne-su-

<sup>1</sup> Better: ne-s'iä'nde gesga a'ksega.

floated close to the place where the woman was standing near the water. Then the woman jumped aboard the canoe, and he struck the canoe again. Then it drifted out again where it had been floating on the water before.

Then the great Grizzly-Bears shouted towards the water, "Give me my wife whom you got! Why did you run away with my wife? Give her to me, else I may go to you and I'll bite your canoe to pieces!"

Then the Grizzly-Bears stood together, intending to take back the young woman. The man who staid in his canoe did not mind what the great Grizzly-Bears said to him. Instead he always looked down into the water, looking for seals. The princess followed the advice of Mouse-Woman when she asked to be taken aboard by Floating-Across.

Then all the Grizzly-Bears swam away from shore to break the canoe to pieces. When all the Grizzly-Bears reached near the copper canoe, (the man) suddenly arose. He struck the edge of his canoe. "Raise your ears, Gugwala [?]" Then his canoe became alive. It was very strong. Its name was Was<sup>2</sup>-on-Each-Side, for it had mouths at each end. Then it turned round and bit through the necks of the Grizzly-Bears.

(This canoe was like the mouth of a crocodile. This animal existed at the time of the former people, but not now.)

When the canoe had vanquished the Grizzly-Bears, the dead bodies of the Grizzly-Bears drifted on the water. (The man) was very glad because he had won over those who had bothered him. This one was the owner [person in] of the lake, and lived at the bottom of the lake.

Then he went along inside of the canoe towards the

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<sup>2</sup> The Was is a monster.

mô'g'antga<sup>0</sup>. Adat wul xlem-yâ'gesga hanâ'xga<sup>0</sup>. Adat llî-sge'r t!em-gâ'ust gesga lax-ga'iksga<sup>0</sup> hanâ'xga<sup>0</sup>. Ada ha'us Dzaga-di-lâ' gesga hanâ'xga<sup>0</sup>, "Gege'relt ts!a'skûdê t!em-ga'usut." Ada wult gege'reltga<sup>0</sup> su-p!a'sem hanâ'xga<sup>0</sup> 5 t!em-ga'ustga<sup>0</sup>. Ada wult wâ'sga ts!a'sguga<sup>0</sup>. Sem-saga'ksgeda lat nî'sga qana'uga<sup>0</sup>. Ada ha'utga<sup>0</sup>, "La'xî." Ada' am-se-xstâ'mgantge hanâ'xga n-łâ'xstgesge wâ'ntga<sup>0</sup>. Ada ła se-xstâ'mxsget wul ła'xsga n-łâ'xstga<sup>0</sup>, ada ha'utga<sup>0</sup>, "La' ła'g'au ne-ts!a'sgun." Ada sem txal-yâ'sget sî'plentga 10 y!û'ta gesget wul ła'xsgesge n-ts!a'sgutga<sup>0</sup>.

Ada' wula dzagam-k'ant gesga awâ'ne-wul dzôxt dîl su-na'kstga<sup>0</sup>. Ada hê'lde se-e'relatga<sup>0</sup>, a demt dzé'gesga n-łâ-na'kstga<sup>0</sup>. Ada wul y!aga-yâ'sga n-łâ-na'kstga<sup>0</sup>. Adat nî'sga g'ik su-na'ksga na'kstga<sup>0</sup>.

15 Ada ła ga'udit uks-dô'gasga e'relaga<sup>0</sup>, ada wult lep-na-dô'gatga wî-hanâ'xga na-ga-ts!a'usga e'relaga<sup>0</sup>. Ada ha'utga<sup>0</sup>, "Dem dî e'relakges ga'su gwa<sup>0</sup>." Ada awâ'sga su-na'ksga y!û'tage wul nâ'ket gesga â'tgiga<sup>0</sup>. Ksem-nâ'serge ne-łâ-na'kstga<sup>0</sup>. Adat k!a-si'plentge y!û'tage ne-20 su-na'kstga<sup>0</sup>, awul ha'ts!i-su-p!a'stga<sup>0</sup>.

Ada ne-gâ'ga dem k!inî'tgesga y!û'ta gesga ganłâ'okga<sup>0</sup>, ada ha'ut gesga su-na'kstga<sup>0</sup>; "Ts!u dze n!axn!óyîn! xstâ'mga de ts!em-wâ'lbem, g'îlâ' dze haldem-nî'dzen. Dza'kdeng'i'n dâ'ni."

25 Adat wul kuda'xsetga<sup>0</sup> y!û'taga na'kstga<sup>0</sup> ha'ts!i ganłâ'k a demt g'ik g'êl-e'relatga<sup>0</sup>. Ada hî-kse-dâ'ułsga y!û'ta da al di-k!inî'tgesga n-łâ-na'kstga<sup>0</sup>. Ada wul t!â't gesget ga'psga e'relaga na-ge'relt a'sda g'i-ts!i'pda<sup>0</sup>. Adat n!axn!û'tga su-p!a'sem hanâ'xga xs-g'a'ikgesge na-stâ'sge 30 wâ'lpga<sup>0</sup>, wadi-wul-yâ'xgesga hâ'sgesge ha'utga<sup>0</sup>. Ada gaks-wu'lDET txal-iâ'sga ha'ut gesget n!exn!û'tga<sup>0</sup>. Ada wul sa-ha'lDEM-nî'dzgetga<sup>0</sup>. Gakstatnâ't, Ksem-nâ'sert' in-txa-xlep-wâ'lxsent gabe e'relaga<sup>0</sup>.

Hî-se-ha'lDEM-nî'dzgesga su-p!a'sem hanâ'xga, da al

woman whom he had taken aboard. He embraced the woman, and he put his head in the lap of the woman. Then Floating-Across said to the woman, "Seek for lice on my head." Then the young woman searched his head. She found a louse. She was much frightened when she saw that it was a frog. Then he said, "Bite it." The woman only made a noise biting her nail. When she made a noise biting her nail, she said, "I am biting your louse." Then the love of the man increased very much when she had bitten his louse.

Then he and his new wife went ashore to the place where he staid. He had caught many seals to give them to his old wife. Then his old wife went down to the beach, and she saw the new wife whom he had married.

When they had finished taking the seals out of the canoe, the great woman put some of the seals aside. She said, "These shall be the seals of my sister." Then the man lay near his new wife in the night. Wolverene-Woman was his old wife. Then the man loved his new wife more because she was still young.

Then the man arose first in the morning. He said to his new wife, "If you hear a noise in our house, do not look up. That one might kill you."

Then, while it was still morning, the man went out to harpoon seals. When the man had gone out, his old wife also arose and sat down to eat the seals which he had obtained the day before. Then the young woman heard the noise of biting on the other side of the house. It sounded as though a dog were eating. Then she heard the noise becoming louder. Suddenly she looked up. Behold! it was Wolverene-Woman, who bolted down a whole (seal, beginning at) one end [eating the seal].

As soon as the young woman looked up, Wolverene-

k·!a'kget KSEM-nâ'⁰serga⁰. Ada g·idze dza'ktga⁰. Ada ḥa kse-a'x̄gesge ne-kse-nâ'⁰lgetga⁰, adat gun-gâ'⁰ wul nâ'⁰= kesge su-p!a'sem hanā'⁰xga, ada xts!E-g'a'yi t!Em-lā'nitga⁰. Ada dza'ksga hanā'⁰xga⁰.

- 5 Adat g·a'lksetge y!ū'⁰taga wul dza'ksga su-na'kstga⁰. Ada wul sa-dzagam-lu-ya'ltgetga⁰. Hi-ba'tsgetga⁰, ada wult ge'redaxs KSEM-nâ'⁰SER, "Gâ'⁰l wula wā'lđiu awā'⁰n?" Ada ha'us KSEM-nâ'⁰serga⁰, "K!abe-xstō'gat gā'⁰su da wi-sa'." Ada ha'usga y!ū'⁰taga⁰: "Amī me dze g·ik asdi-wulā'gut, 10 n dem dza'gun."

Ada wul gun-iā'⁰t gesga awā'⁰sga⁰ wul nâ'⁰kesge ne-su-na'kstga⁰. Gakstatnā'⁰, ḥa na'ga nda-dza'ktga⁰, gan sem ḥū'⁰ntit ges KSEM-nâ'⁰serga⁰. Adat dza'gutga⁰. Ada g·idzit ḥgu'kSEN demt dza'gutga⁰, a wu'lt hī-sa-g'ô'dze t!em-ga'ust 15 ḥa g·ik sa-lu-lep-dā'ułtga⁰. Ada hē'lde wā'lđi a gwa⁰. Su-g'ā'⁰wan da k'ūlī-yīdzya'dzeda ne-sa'mitga⁰, adat lu-g'as-g'ô'dze hū'⁰lensk-ga⁰. Ada wī-dza'ks KSEM-nâ'⁰serga⁰.

Ada wult kse-gā'⁰tga y!ū'⁰taga ne-gâ'⁰tsga⁰, ne-ḥā-na'kst-ga⁰. Adat lī-gan-sū'⁰t gesga lax-ô' ne-qam-dza'ksga su-20 na'kstga⁰. Ada g·ik ha'ts!eksem dedū'⁰lsga ne-su-na'kstga⁰. Adat k'ūlī-g'asg'ô'dza ne-sa'mis KSEM-nâ'⁰serga⁰. Adat wa'⁰xt gesga ne-ts!em-wā'lbtga; na-xbī'⁰lsga la'kget wul wa'⁰xtga⁰. Ada wul sem txal-yā'⁰sget sī'⁰p!ensga su-na'kstga⁰.

- 25 Ada ḥa g·ik k!e'relde sat, da na-g'ô'lḡa kstensâ'ltga ḥgu-g'ałā'ntgetga⁰ asge demt ts!elā'yusga ḥemkdī'⁰tga⁰ gu da dza'ga desda ā'mt de sga-na'ktda⁰. Adat ge'redaxtga ḥgu-g'ała'ntgetga⁰ dze wula wā'lsḡe ḥamkdī'⁰tgetga⁰. Ada ha'usga y!ū'⁰taga⁰, "Di-da'uł desda k!e'relde sa'da a dem 30 dīt ts!elā'yusemt." Ada ma'łede dep-gua'i a'łge dīt nī'⁰st-ga⁰, ada ā'łge dep-txal-wā'⁰dga⁰.

Txal-haxhô'ig'igada wulwa'lim sa'mit a'sga demt g·i'⁰nsga ḥemkdī'⁰tga⁰. Lū'ṅksem sa'mim ma'ti demt dzā'ga ḥemk-

Woman began to choke. She almost died. When she recovered her breath, she went to the place where the young woman was lying, and she bit through her neck. Then the woman was dead.

The man felt that his new wife was dead. He quickly returned ashore. As soon as he reached the shore, he asked Wolverene-Woman, "What has happened to the one near you?" Then Wolverene-Woman said, "My sister has been asleep all day long." Then the man said, "If you have done any wrong to her, I shall kill you."

Then he went to the place where his new wife lay. Behold! she had been dead for a long time. Therefore he became very angry with Wolverene-Woman. He killed her. He was almost unable to kill her, because as soon as he cut her head off, it went back of itself. He did so many times. Finally he cut her flesh to pieces and sprinkled hellebore (?) on it. Then Wolverene-Woman was really dead.

Then the man took out the heart of his old wife and swung it over the dead body of his new wife. Then his new wife came to life. He cut to pieces the flesh of Wolverene-Woman and buried it in the house; it was the end of the fire where he buried her. Then his love for his new wife increased.

One day [again] his nine brothers-in-law came out of the woods to visit their sister who had been dead for some time. His brothers-in-law asked him where their sister was. Then the man said, "She went one day to visit you." Then they told him that they had not seen her and had not met her.

Each carried along meat, which they were going to give to their sister. It was dried meat of the mountain-

dí'yetgetga<sup>0</sup>. Ada wul q!amts!en ha'usga y!ū'ota gesga su-na'kstga<sup>0</sup>, "Dze guldem-ga'odin! Ndâ, y!aga-yā'ōn! Ada lu-t!ā'na na-ts!em-xsâ'yut."

Ada k!uł-humhū'msgesga ļgu-ts!uwā'ng'itga<sup>0</sup>. Ada k!uł-lu-tgu-bā'ot gesga ts!em-wā'lbga<sup>0</sup> asga hū'msgetga<sup>0</sup>. Sug'a'ōwun da wa'itga wul sgE'resga ļemkdi'yetga<sup>0</sup> nat dza'=gutga<sup>0</sup>. Adat wul de-wi-ha'utgesge wag'ā'utga<sup>0</sup> a ne-wag'a'ut gesga n-ļa'xstga<sup>0</sup>. Ada n-gā'ga demt kse-wôa'xsaga ne-txamā'sga ļemkdi'yetga<sup>0</sup>, da al y!aga-k!la'xgege y!ū'otaga<sup>0</sup>. Ada sa-lôgôm-bā'ot gesga ne-xsâ'otaga<sup>0</sup>. Adat ya'tstga<sup>0</sup>. Ada wul wagait-uks-dā'ułsga xsâ' gesge wagait g·ia'ōksga<sup>0</sup> dīl su-na'kstga<sup>0</sup>.

Semgal si'ōplentge su-p!a'sem na'kstga<sup>0</sup>. Ła ā'ms gasga na'ktga<sup>0</sup>, da wul wā'demłgesga hanā'ōxga<sup>0</sup>. Ada ła lu-gwa'ntgesga sa'ga, ada wul kse-laxla'xsaga ļgū'lgem y!ū'otatga<sup>0</sup>. Ada sem-lu-ā'msga gā'ōtsga y!ū'otaga asga łat mī'sga ļgū'ōlgem y!ū'otaga<sup>0</sup>. Ła ga'udi kse-laxla'xsaga ļguā'młgege da lu-g'ā'ōxge gā'ōtsga su-p!a'sem hanā'ōx ges dep negwā'ōtga<sup>0</sup>.

Ada wul wī-ha'utgetga<sup>0</sup>, gant ge'redaxtga na'kstga gā'ōga gana wī-ha'utgetga<sup>0</sup>. Ada ma'lesga wi-ga'tgetges dep-negwā'ōtga<sup>0</sup>. Ada ha'usga y!ū'ota gesga na'kstga<sup>0</sup>. "Dem gā'yīnga<sup>0</sup>."

Gan ła k!e'relde sat, ada wul haldem-bā'ōsga hanā'ōxga<sup>0</sup>. Adat wul k!inā'mtga y!ū'otage na-xsâ'ōm mesī'ōntga dīl na-ha-g'ayā'ntga<sup>0</sup> asge ļgū'ōlgem y!ū'otatga<sup>0</sup>. Ada ha'ut gesga na'kstga<sup>0</sup>, "Dzeda' ła wi-lā'ōksa ļguā'młget, ada wa'msde me dem g'ē'ōnt gesga txanlī' sa'ga dem gaks wul g'ap-wi-lā'ōkstga<sup>0</sup>."

Adat k!inā'msga ha-kuda'kga<sup>0</sup> dīl t!ā'ōsga dīl ha-g'a=yā'nem wa'tsaga<sup>0</sup>. "Gunaxnēsemg·a'd me dem su-wā'dit."

Ada wul se-g'ā'tgesga hanā'ōxga<sup>0</sup> dīl ļguā'młgege<sup>0</sup>. Ada wul ba'tsget gesga na-qal-ts!a'ps negwā'ōtga<sup>0</sup>. Ada wult dō'xsga ha-g'ayā'nem wa'tsaga dīl ha-kuda'kga<sup>0</sup> ganł ha-wā'lga<sup>0</sup>. Adat lu-dâ'ot gesga ts!em-xsâ'Em mesī'ōnga<sup>0</sup>.

goat which their sister was to eat. Then the man said secretly to his young wife, "Get ready to go. Go down to the beach and sit down in my canoe."

Then the youngest brother smelled about. He ran about in the house, smelling. Soon he found the place where his sister who had been killed lay. Then he cried, while he was digging with his claws where she was buried. Before he had dug out the body of his sister, the man escaped to the shore. He went quickly aboard his canoe. Then he struck it, and the canoe went way out from the shore with his new wife.

He loved his young wife very much. After some time the woman was with child; and when the time was completed, she gave birth to a boy. Then the man was very glad when he saw the boy. After the child was born, the young woman longed for her parents.

She cried, therefore her husband asked her why she was crying. She told him that she was homesick for her parents. Then the man said to her, "You shall go there."

One day the woman arose, and the man gave her his copper canoe and his club for the boy. Then he said to his wife, "When the child is grown up, give him devil's-club every day until he is really grown up."

Then he gave her a bow and arrows and the otter club. "You shall call him GunaxnēSEMg·a'd." Then the woman started with her child. Then she came to her father's village. She took the otter club and the bow and the arrows and put them into the copper canoe.

Adat wul ye'ret gesga txa-g'il-hau'lisga qal-ts!a'pga<sup>0</sup>. Adat wul y!aga-yā'°tga<sup>0</sup>, at gâ'° ne-wā'lp̄s negwā'°tga<sup>0</sup>; ada ḥa al nakl̄ da al dza'ks negwā'°tga<sup>0</sup> dîs nā'°tga<sup>0</sup>. Me'la-de'ret gesga sgwa'i lu-tlaxt!ā'x̄gesga gagâ'°t gesge wul 5 k!wā'tgesga k!ā'lu īgū'°lḡem hanā'°xtga<sup>0</sup>; ada al g'inadāldū'°lsa txalpdā'°ltga<sup>0</sup> ga-ne-bī'°pgetga<sup>0</sup>.

Ada wul ks-gâ'gum ts!i'°nt gesga ne-wā'lbsga sī'°lḡ·itga<sup>0</sup>. Adat kse-sqā'getga sī'°lḡ·itga<sup>0</sup>. Adat g'ik wul gâ'° awā'° ne-ania'°sga sī'°lḡ·idem ne-bī'°ptga<sup>0</sup>, a dī k!e'relge ha'utga<sup>0</sup> 10 at sqā'getga<sup>0</sup>. Adat wul g'ik gâ'° ne-wā'lp̄sga ne-g'ikania'°tga<sup>0</sup>. Adat g'ik kse-sqā'gatga<sup>0</sup>. Adat g'ik wul ts!i'°nt gesga ne-wā'lp̄sga ts!uwā'n-g'idem ne-bī'°ptga<sup>0</sup>. Ada wul sem lu-g'ā'°sge gâ'°ts ne-bī'°ptga<sup>0</sup>, dat anā'ga dem lu-t!ā'°t gesga ne-wā'lptga<sup>0</sup>.

15 Amō'stget wul dzō'gantga<sup>0</sup>. Ninl̄' wul dzō'xsga gwā'°m g'a'tga<sup>0</sup>; a wul ḥa' wula galkse-hē'°tge ts!ā'°resga īgwā'ml̄-gega, a wul ḥa' wulat g'ī'°ntget nā'°t gesga wā'°mstega. Gan-wā'ltga<sup>0</sup>, a dem wul se-hats!enā'°set a gâ' dem hasa'xtga<sup>0</sup>. Ninl̄' gant x-wā'msentget nā'°tga<sup>0</sup>. Ada ḥa't wula 20 la'xsentga<sup>0</sup>.

Adat g'ik dō'ga txalpxdā'lde su-ma'xsem y!ū'°ta dem ne-sepsī'°p!ensgetga<sup>0</sup>. Da wul sem ā'm a wul-p!a'stga<sup>0</sup>. Wai, ḥa lu-gwā'ntgesga sa'ga, ada ḥa de'rem laā'xtga<sup>0</sup>. Da ḥa gā'msem a txanl̄' lax-yū'°bet hē'lde g'a'da de'ret; 25 a de'rem laā'xtga gan-wā'ltga<sup>0</sup>.

Ada wult hukhū'°tgetge su-p!a'sem y!ū'°taga ne-sepsī'°= p!ensgetga<sup>0</sup>. Ada ha'utga<sup>0</sup>, "Dze da ḥa'° dze dī-wulwā'nem a gwa'i a dze wī-gā'msem, ada dem dī-ha-de'rem laā'x= dem. Lā'n dze tgu-k'la'nem a kudō'n gwa<sup>0</sup>."

30 Ada wul haldem-g'ō'ltsga ne-sepsī'°p!ensgetga<sup>0</sup>. Adat ma'het ges nā'°tga<sup>0</sup>. Adat anā'xtget nā'°tga<sup>0</sup>. Ada wulat gâ'°tget nā'°tge net wul ye'resge xsā'°m mesī'°nga<sup>0</sup>. Adat' am-uks-gā'°ksga ha-gayā'nem wa'tsaga<sup>0</sup>, dīl̄ ha-kuda'kga<sup>0</sup>,

Then she hid it right behind the town. Then she went down to the beach and went to her father's house; but her father and her mother had been dead a long time. Both had died because they were heavy at heart when their only daughter had been lost; but her four uncles remained alive.

First she entered the house of the eldest one, but the eldest one would not let her in [refused her out]. Then she went to the next eldest uncle, but he also spoke and refused her (admittance). Then she went to the house of the middle one, and he also would not let her in [refused her out]. Then she entered the house of her youngest uncle. Her uncle was very sad, and he allowed her to stay in his house.

She staid in the corner. That is where the poor people used to stay, for the child always had diarrhoea [the insides of the child always ran through] because his mother always gave him devil's-club. The reason she did so was that he should have good luck in all that he desired. Therefore his mother gave him devil's-club to eat. Therefore she always washed him.

He had four young men for his friends. He grew up well. When the time was completed, they died of starvation again. It was winter, and many people died in every country. It was so because they were starving.

Then the young man called his friends. He said, "If we stay here the whole winter, we shall also die of hunger. Come on! Let us travel about by canoe!"

Then his friends arose. Then he told his mother about it, and his mother allowed him (to go). Then his mother went to the place where the copper canoe was hidden. She just took out the otter club and the bow and the

dīl ha-wā'lga<sup>0</sup>. Adat wula k·lilk·!inā'mt gesge īgū'lgem y!ū'ta. Ada qla'mts!en sig·ā'°tget gesga sem-ganłā'°kga dīl txalpxdā'ltga ne-sepsi'°p!ensgetga<sup>0</sup>. Adat tgu-gā'° tgu-kudū'nsga Maxłā-qxā'łaga<sup>0</sup>. Nak-txa-hayuwā'sga tgu-yā'°= 5 getga<sup>0</sup>. Nin!i' ks-gā'gem gō'itga<sup>0</sup>.

Adat nī' wul līi-halhō'ltge lax-leplō'°b gesga e'reлага<sup>0</sup>. Ada wu'lt wā'°kstga īgu-wā'lksetga ne-ha-g'ayā'nem wa'tslat gesga lax-a'ksa<sup>0</sup>. Ada wul swā'°xsgesga wa'ts!aga at gā'° wul līi-dā'°sga e'reлага asī llaxst!ā'ega. Txan!i' e'relat dat sem-10 lu-qlā'gantga wa'ts!aga e'rela gesga lax-leplō'°pga<sup>0</sup>. Ada al gīk gū'°t gesga na-ha-wā'ltga<sup>0</sup>. Kpā'lg·atga sga-bū' se-e'relatga<sup>0</sup>. Adat sem-hā'°n ne-xsā'°t gesge ne-se-e'relatga<sup>0</sup>, a wul nin!i' e'rela di semg·id wunē'yas ne'rem gesge da gā'msemga<sup>0</sup>.

Ada ḥa tgi-yā'°sga sa'ga da gō'it!eksga wī-xsā'ga ts!elem-15 hēhē'°tge gesga Maxłe-qxā'łaga<sup>0</sup>. Uks-mma'xsge na-ga-łā'xse e'relat a na-a'gasge xsā'ga lu-kstensā'lga<sup>0</sup>. Ada a'łget wula'ideł g'a'deł wula wā'tget. Txan!i' g'a'tga ga-wawa'°tga<sup>0</sup>. Ada wul kse'rs nā'°tga<sup>0</sup>. Ada wul ha'utga<sup>0</sup>, "Nnī'°tgun īgułgō'łgu a nī'°dzesem gu nat su-wā'°detget 20 negwā'°tges Gunaxnēsemg·a'd."

Ada semt nesga'tgetga gulā'ntga ga-ne-bī'°pges nā'°tga<sup>0</sup>. Ada ha'utge nā'°tga<sup>0</sup>, "Nin!i' da dāł let da īgō'łgenda. Nin!i' ha nī'°dzen." Asī hi-yā'°gwa ha'uadī a gwa<sup>0</sup>, da al sa-ba'tsgaga xsā' gesga txa-g·ē'°ka wā'lbga wul tlā'°s 25 nā'°tga<sup>0</sup>. Da al me'la-k!abe-e'rela g'ilem-han-wā'°kstga<sup>0</sup>. Ada al gīk meła-k!a'psga k·!inā'mt gesga ga-ne-bī'°ps nā'°tga<sup>0</sup>. Da al k·lig·i'°t gesga e'reлага di k·linā'mt gesga ts!uwā'ng'itga<sup>0</sup>. Ada' wula bax-łā'°tga<sup>0</sup>. Ada wī-sagait-lu-am'ā'msga ga-gā'°tga<sup>0</sup>.

30 Ada wul sem-gal wula dza'psga īgwā'lksekgā° wulā'itga yu-ha-kuda'kssetga<sup>0</sup>. Ada nin!i' su-p!a'sem y!ū'°ta gwa'ya huk-se-wulī'°nsgetga<sup>0</sup> at ya'ts!esgem ts!em-a'ks; nin!i' tlī'°ben, płān' ganł e'rela, dīl g'ap-txan!i' ya'ts!esk. Lu-q!ā'gande txan!i' wul leks-g·ig·a'da ya'ts!esgat.

arrows, and she gave them to her son. Then he started secretly early one morning with his four friends, and he went about in the neighborhood of Metlakahtla. He went towards the south. That is where he went first.

Then he saw that the rocks were full of seals. The prince dipped his otter club into the water. The otter dived, going to the place where the seals lay sleeping. Then the otter verily destroyed all the seals on the rocks. Then he also shot them with his arrows. The number of the seals (he killed) was ten score. He filled his canoe with the seals he had killed, for seals were our principal food in winter.

When the day went down, the great canoe arrived and went into (the bay of) Metlakahtla. The seal-flippers showed over the gunwale of the canoe, and there were five men in it. Then the people did not know where he came from. All the people were puzzled. Then his mother went out. She said, "I think that is my child whom you see, whom his father called GunaxnēSEMg:a'd."

Then the three brothers of his mother laughed at her. Then they said to his mother, "That is your dear Diarrhoea-Child, the one whom you see." When they were saying this, the canoe quickly came ashore below the house where the mother lived. Then he gave little seals to those who had paddled for him, and he gave ten to each of the uncles of his mother, but he gave twenty seals to the youngest one. Then they carried them up. Then they all were happy.

Then the prince was a good hunter. He knew how to use the bow. That young man was an expert hunter of water-animals, — sea-lions, sea-otters, and seals, — and of all kinds of animals. All kinds of animals were killed by him.

Adat wā'⁰t!etget nā'⁰tge sa'mi dīl txan!i' wul leks-g·ig·a'da sa'mim ya'ts!esk a derem laā'gadet. Ada a'lḡe na'kł wālt da wi-lē'ksem yā'⁰ktga⁹. Adat wul ē'⁰tgesga ne-wā'⁰t gu na-k·!ina'ms negwā'⁰tges nī'⁰t GunaxnēSEMg·a'd. Ada wul 5 txal-iā'⁰sga ama wā'lt gesga spagait-g·a'tga⁹.

Ada wul hasa'xt gesga demt na'ksge lgū'⁰lḡem hanā'⁰xs ne-bī'⁰ptga⁹. Ada a'lḡet anā'xdet negwā'tsga hanā'⁰xga⁹. Ninl̄' gant di-k·lē'⁰xgede lgwā'lksegem hanā'⁰xga su-p!a'sem y!ū'⁰taga⁹; a wul g'ap-hasa'xsga lgwā'lksegem hanā'⁰x ges 10 nī'⁰tga⁹; adat wul na'ksgetga su-p!a'sem y!ū'⁰taga lgutxaā'tga⁹.

Ada wult y!aga-gā'⁰sgē ne-xsā'⁰m mesī'⁰ntga⁹. Sem k!atl̄'xlḡem lig·i-wā'lt ges dep-nī'atga. Ada wul se-haya'tsgetga⁹. (A'mksa sem-g·ig·a'tge wul dedā'sga haya'tsḡega. 15 Ninl̄' gwai wula dza'psesga haya'tsḡega. Q!a'wutsxande haya'tsk, ada sem-gal t!ā'xlḡe wul g·i'⁰ksdet; dem ē'⁰sgē sga-bū'sge lig·i-wā'lksekt, lēlū'ng·it, ga-xsā', ganł g'ap-txan!i' aamwā'!.) Llī-kpī'⁰tsxant wul dza'ba haya'tsḡet a na-xsā't gu da na-k·!ina'ms negwā'⁰tges nī'⁰t asde asī 20 ts!ū'⁰sḡetga⁹. Ada galtsxa'n haya'tsḡege ha-na'kstgesga ła'mstga⁹. Ada g·ik galtsxa'ntgesga ga-ne-bī'⁰pge nakst dīl g·ik nagatsa'usga ne-bī'⁰pḡetga⁹. Ninl̄'et wul yā'⁰detga⁹.

Ada hawa'lge nakł ndā-na'kst da hashō'sge huk-ga-wuwā'ltgat' in-yā'⁰ke wul maxlē-bā'⁰ mes-płā'n a txa-g·i'ekē 25 łā'⁰-qal-ts!a'bem Maxlē-qxā'⁰la. Ada wult n!axn!ū'⁰tge ła'msem hana'⁰xs GunaxnēSEMg·a'tge ła wul maxlē-bā'⁰sgē mes-płā'nga⁹. Ada ha'ut gesge ła'mstga⁹, "Hasā'gau me dem gū'sge mes-płā'nga⁹, dem hô'yu da dem se-t!at!ā'⁰sgu. G·ilā' me dze nā-tla'łenł ilā'⁰ n-lī'⁰tet."

30 Ninl̄' gan-di-haldem-g'ō'lsge su-p!a'sem y!ū'⁰ta gwa⁹ dīl g·ik txalpxdā'⁰lde ne-sepsi'⁰p!ensgetga⁹. Ada' wula sā'⁰ntgetga⁹. Gakstatnā'h, wī-mes-płā'n ła maxł-a-ha't!ekst a lax-a'ksit. Ada hé'lde xsāt' in-yā'⁰gedet. Adat gū'⁰te su-

Then his mother sold bear-meat and all kinds of land-animals to those who were starving. Not long (after this) she made a great potlatch, and then she named the name which his father had given to him, GunaxnēSEMg·a'd, and his wealth increased among the people.

Then he wished to marry the daughter of his uncle, but the father of the woman did not agree. Therefore the princess escaped with the young man, for the princess desired him very much. Then the young man married his cousin.

He took down his copper canoe. This was the most valuable property of our grandfathers. Then he made copper-plates. (Only chiefs had copper-plates. They would make copper-plates. A single copper-plate was very hard to buy, and a great amount of property — a large number of slaves, canoes, and all kinds of property — would equal it in value.) He made ten copper-plates out of the canoe that his father had given to him when he was small. Three copper-plates he gave as a marriage gift to his father-in-law, and three he gave to the uncles of his wife, and several to his uncles. Thus he distributed them.

Not very long after he was married, the hunters were excited pursuing a white sea-otter which was going along the channel below the old town of Metlakahtla. Then the mother-in-law of GunaxnēSEMg·a'd heard that the white sea-otter was going along the channel. She said to her son-in-law, "I wish you to shoot the white sea-otter. I will use it to make a blanket. Do not make a spot of blood on its fur."

Then the young man and his four friends arose. They went aboard the canoe. Behold! a large white sea-otter was swimming along the channel on the water. Many canoes were pursuing it. Then the young man hit the

p!la'sem y!lū'⁰ta gwai wī-mes-płā'nga⁰. Adat wul lōgōm-gā'⁰t gesga ne-xsā'⁰tga⁰. Adat k!līna'msga płā'n gesge łā'msem hanā'⁰xtga⁰. Ada wult ts!łā'⁰desge ne-anā'⁰sge płā'nga⁰. Sem sa-ne-lu-wa'l łgu-iłā'⁰ gesga ne-wul-ba'tsgesga 5 ha-wā'lga⁰; gan ha'usge sig'a'demna'x gesga łgū'⁰łgem hanā'⁰xtga⁰, "Dā'ł lu-ma'⁰ksa wī-anā'set a g·ē'⁰ket."

Ada wult gā'⁰tge łgū'⁰łgem hanā'⁰xtge anā'⁰sga⁰. Adat y!aga-di-iā'⁰tga⁰. Adat lu-mā'⁰kstga⁰, l!i-ba'łedet a lax-a'kset, at na-yā'⁰ksa iłā'⁰t. Adat g·ik lu-k!ł'a'xst a ts!em-10 a'kset. Adat lu-ts!łā'⁰łksendet. Adat l!i-da'xsent gesga lax-a'kset. Sa-uks-da'ułe da g'iā'⁰kset. Adat uks-yā'⁰keDET. Gaks wul wuks-yā'⁰det dat gik uks-yā'⁰keDET.

Sem sa-wagait-uks-dā'ułe da wul łā'pga⁰ dat g·ik wagait-uks-yā'⁰keDET a wul łā'pga⁰; sem sa-la'ben t!epxā'⁰deDE 15 n!ā'⁰x! kse-am-yā'⁰de da ts!em-a'ksit. Ada k!ā'⁰gede n!ā'⁰x=łet' iñ-se-l!i-t!ā'⁰des naks Gunaxnēsemg·a'd gesga n-lax-miā'nsga n!ē'⁰xtga. Adat uks-de-łō'gat gesge g·iā'⁰ksga⁰; łā' wula l!i-t!ā'⁰sga hanā'⁰x gesga n-lax-hak!łā'⁰tga⁰. Sga-bū'⁰sga g·a'bensga n!ā'⁰xłga⁰, łā' g·ik wī-am-ha'utge asGET 20 gun-gā'⁰tget ges Gunaxnēsemg·a'tga⁰.

Ada wult hukhū'⁰tgesge txalpxdā'lde ne-sepsī'⁰nsgetga⁰. Adat y!aga-gā'⁰sge xsā'⁰ga⁰, d!ł (mesū'⁰ł) maō'lkga⁰, d!ł hū'⁰łensga⁰, d!ł maā'ngga⁰. Adat wul gā'⁰sge na-ha-k!da'ktga⁰ d!ł na-hawā'ltga⁰. Ada wula uks-łā'⁰tget gesget yā'⁰=kesge n!ā'⁰xłga⁰ gut' iñ-de-bā'⁰sge na'kstga⁰. Ada wul sem-lu-g'a'unsgem wā'itga⁰. Nak-txa-g!isi-yā'⁰sga ha'besge n!ē'⁰xłga⁰. Ni⁰ łat wutwā'⁰tge t!epxā'⁰detge n!ā'⁰xłge n-dū'⁰be wī-sganē'⁰sem Kwē'xt, da wul se-xłna-mma'xsget a na-s'iā'nda a'ksga⁰. Xłna-de-dā'ułetge hanā'⁰xga⁰.

30 Ada wul d!-gun-a'xłgesge xsā'ge asge<sup>1</sup> ne-wul-xłna-gadā'ułsge n!ē'⁰xłga⁰. Adat wul gā'⁰sge mea'wulkga, adat wul txal-hō'ksenesge lō'⁰p gesge ne-ts!uwā'ntga⁰. Adat

<sup>1</sup> Or xsā'gesge.

great white sea-otter. He took it aboard his canoe. Then he gave the sea-otter to his mother-in-law. Then she took off the skin of the sea-otter. Suddenly a drop of blood fell from the place where the arrow had hit it; therefore the chieftainess said to the young woman, "My dear, wash the skin in the water below the house."

Then the young woman took the skin. She went down to the beach and washed it in the water. She spread it on the water and washed off the blood. Then she kicked it in the water and rinsed it out. Then she threw it flat on the water. Suddenly it drifted out seaward. She followed it seaward. Still it was going out while she was following it.

It quickly went far out to where it was deep, and she followed it to where it was deep. Then suddenly two killer-whales came up, and came out of the water. One of the killer-whales put the wife of GunaxnēSEMg·a'd on (his back) at the base of his dorsal fin. Then they went out with her seaward, and the woman was all the time sitting on his back. Every time the killer-whale came up, she shouted, asking GunaxnēSEMg·a'd to come.

Then his four friends called him. He took down the canoe and a rope, hellebore, and a chamber-vessel. Then he took his bow and his arrows. Then they went down to pursue the killer-whales which had run away with his wife. Then they paddled with all their strength. The killer-whales were going northward. When the two killer-whales came to the foot of the great mountain Kwē'xt, they suddenly went down head-first to the bottom of the water. They went down head-first with the woman.

When the canoe came to the place where the killer-whales had gone down head-first, (GunaxnēSEMg·a'd) took the rope and he put a stone at its end. Then he threw

wul tgi-ma'gatga<sup>0</sup>. Łā lu-ga'odi g'a'wutsxantge, adat wul lū'<sup>0</sup>-nde-tsłī'<sup>0</sup>betga<sup>0</sup>. Ada g'ik lu-ga'odit dat wul gwā'nt- gesge g'ē'<sup>0</sup>kega<sup>0</sup>.

Ada wul ha'us Gunaxnēsemg:a'd gesge n-dedā'<sup>0</sup>tga<sup>0</sup>,  
 5 "Ne ḥa dem gwā'ntgi da n dem sū<sup>0</sup> meā'wulget. Dze ḥa me sem bā'<sup>0</sup>ll ne-wul-sū<sup>0</sup>t, ada me dem sem-wulā'yī ḥa gwā'ntgut. Ła ā'm wul lig:i-gā'ksesem, dem gaks wul lu-ya'ltga. Ada n dem g'ik ha'tsleksem sū<sup>0</sup> mea'wulget; ada dze ḥa lu-ya'ltgi, ada me-dem sem-wul-man-sā'<sup>0</sup>k'lut."

10 Adat wula tgi-da'msga mea'wulkga<sup>0</sup>. Ła tgi-a'x̄lget gesge ne-s'iā'ndesge a'ksge, dat wula sū'<sup>0</sup>sge mea'wulkga<sup>0</sup>, adat wulwulā'ida ne-dedā'<sup>0</sup>te ḥat gwā'ntgesge ge'renksem lax-yū'<sup>0</sup>beda ne-s'iā'ndesge a'ksga<sup>0</sup>.

Da wul sa-lōgōm-bā'<sup>0</sup>tga<sup>0</sup>. Adat se-llī-wā'<sup>0</sup>sge wul hiyā'<sup>0</sup>=  
 15 gwa ga-se-siā'<sup>0</sup>nsge ha'<sup>0</sup>xga<sup>0</sup>. Ada wult gā'<sup>0</sup>det Gunaxnē- semg:a'd na-kudū'<sup>0</sup>stga<sup>0</sup>, adat lu-xba-g'asgō'dze ne-ga-ts!el- ts!lsge hā'<sup>0</sup>xga<sup>0</sup>. Al ga-sū'<sup>0</sup>nsge hā'<sup>0</sup>xga<sup>0</sup>. Ada sem wī- sagait-ga-łgusge'reda txanlī'sge hā'<sup>0</sup>xga<sup>0</sup> a ḥat nī gō'ibat. Ada wul lī'<sup>0</sup>mit asga lu-ama ga-gā'<sup>0</sup>tga<sup>0</sup>, —



20 Qā-gai tsłā'-lu gwa'-la.<sup>1</sup>

Ada' wul di-sagait-lī'<sup>0</sup>misge txanlī'tga<sup>0</sup>:<sup>2</sup>

"Des dī wā'ldi a k!ā'i;  
 Des dī wā'ldi a k!ā'i;  
 Des dī wā'ldi a k!ā'i."

25 "Asī gaks dā'ułsdet' īn-gā'<sup>0</sup>sde na'ksen da awā'<sup>0</sup>nt. Se-ā'mł yā'<sup>0</sup>n, dep dem awul-ma'gan."

Ada' wult g'ī'<sup>0</sup>sgetget Gunaxnēsemg:a'tge wul wā'<sup>0</sup>ltga<sup>0</sup>. Ā'msgē sga-na'ktga<sup>0</sup>, dat g'ik llī-wā' wūl wā'lsge sts!ā'<sup>0</sup>lga<sup>0</sup>.

Hi-yā'<sup>0</sup>gwa se-lek-lax-a'ksetga<sup>0</sup>. Adat g'ik sga-bā'<sup>0</sup>tet Gu-  
 30 naxnēsemg:a'tga<sup>0</sup>, at g'adzgō'dze ganga'nga<sup>0</sup>. Ada sem-

<sup>1</sup> Repeated three times.

<sup>2</sup> Same tune as before.

it down (into the water). After he had finished one, he tied another one to its end, and he finished when they touched below (the bottom).

Then GunaxnēSEMg·a'd said to those who were with him, "When I touch (the bottom), I shall swing the rope. When you feel it swinging, you will know that I touched (the bottom). Then just float about until I return. Then I shall again swing the rope when I return, and then you shall pull it up."

Then he went down the rope hand over hand. When he reached down below the bottom of the water, he shook the rope, and those with him knew that he had touched dry ground at the bottom of the water.

Then he went along (a trail). Then he came where geese were digging roots. GunaxnēSEMg·a'd took his knife, and cut across the eyes of the geese. The geese had been blind. Then all the geese [together] were very glad when they saw the light. Then they sang because they were happy, —

"Open are my eyes, gwa'la,  
Open are my eyes, gwa'la,  
Open are my eyes, gwa'la."

Then they all sang together, —

"That happened to me too,  
That happened to me too,  
That happened to me too."

"The one who took your wife went past near you. Just go along! We shall help you."

Then GunaxnēSEMg·a'd went past the place where they were. After some time he came to a place where a Beaver was, who was working on the water. Then GunaxnēSEMg·a'd assisted him and cut down trees. Then

lu-am'ā'm ga-gā<sup>0</sup>tsga sts!ā'lga<sup>0</sup>. Adat ma'le "Asī gaks dā'ułsdeč' īn-wulā'gwe na'ksent a awā<sup>0</sup>nt." Ada g'ik sagait-ha'usge stslā<sup>0</sup>lga<sup>0</sup>, "Dep dem awul-ma'gant, dem sa-t!at!ā<sup>0</sup>= tem gwa<sup>0</sup>. Se-ā'mł yā<sup>0</sup>n." Ada g'ik wul yā<sup>0</sup>tga<sup>0</sup> asget 5 yā<sup>0</sup>kēsge n!ā<sup>0</sup>xłga<sup>0</sup>.

Łā de'lpgesge qal-ts!a'psge nā<sup>0</sup>xłge łat wā<sup>0</sup>sge ne-xpī<sup>0</sup>lsge qal-ts!a'pge. Ada wult nī<sup>0</sup>sge wul hē<sup>0</sup>tggesge īgu-wā<sup>0</sup>lpga<sup>0</sup>. Ada wul tsłi<sup>0</sup>ntga<sup>0</sup>, adat nī<sup>0</sup>sga wī-wut!a-g'a'dem gasgā<sup>0</sup>sga<sup>0</sup> hiyā'gwa q!ā<sup>0</sup>lxdede dzō'ga n-la'kt. 10 Hi-tsłi<sup>0</sup>ns Gunaxnēsemg:a'tga<sup>0</sup> da wī-se-ayawa'gat Ksem-gasgā<sup>0</sup>sga<sup>0</sup> asget bū<sup>0</sup>ltgesge ne-g'a'desge qal-ts!a'pga<sup>0</sup>. Nin!i't' īn-g'ap-li<sup>0</sup>łtsga<sup>0</sup> dzō'gatga<sup>0</sup>.

Adat sa-lu-t!ū<sup>0</sup>stget Gunaxnēsemg:a'tge ne-wundā<sup>0</sup>t ges nī<sup>0</sup>t, asī gaŋgā<sup>0</sup>xsesge wī-g!asgā<sup>0</sup>sge dat g'ik sa-lu-t!ū<sup>0</sup>sge 15 dem ne-se-nā<sup>0</sup>tsgetga<sup>0</sup>. Adat g'ik k!inā'mt ges nī<sup>0</sup>t a demt ha-g'a'łgesge dem x-da'xstge dem xłep-hō'ksent gesge ne-ts!uwā'nsge ne-ts!a'xtga<sup>0</sup>.

Ada wul sa-łē<sup>0</sup>xges Ksem-gasgā<sup>0</sup>sga<sup>0</sup>. Adat wul gā<sup>0</sup>s Gunaxnēsemg:a'tga<sup>0</sup>, adat lu-t!ū<sup>0</sup>st gesge ne-ts!em-łe'r na-20 ga-q!ā'it a ne-spagait-li<sup>0</sup>tga<sup>0</sup>. Da al ts!elem-ha'pda n!ā<sup>0</sup>xłet guga dzō'gat gesge qal-ts!a'pga<sup>0</sup> ne-wā<sup>0</sup>lptga<sup>0</sup>. Adat ge'=redaxtge a gā' dze gan-ha'ut. Adat ma'łetget Ksem-gasgā<sup>0</sup>sge asdi-bā<sup>0</sup> ne-la'gwu q!ā<sup>0</sup>lexdet. Ada man-gwa'lge ne-li<sup>0</sup>m hak!ā<sup>0</sup>tge gan-ha'utga<sup>0</sup>.

25 Adat leple'p!egantge nā<sup>0</sup>xłge ne-spagait-li<sup>0</sup>tga<sup>0</sup>, asge ge'redekstge. Ada a'łget wā<sup>0</sup>ł gā<sup>0</sup>. Da' wula ha'ts!eksem g'ik kse-ga'udesde g'a'tda<sup>0</sup> at ha'psge ne-wula amyā<sup>0</sup>tga<sup>0</sup>.

Ada' wula kse-łā<sup>0</sup>tges Gunaxnēsemg:a'd gesge ne-wul ye'retga<sup>0</sup>. Ada wult ge'redaxdet Ksem-gasgā<sup>0</sup>sga<sup>0</sup>, "Al 30 me n!axn!ō<sup>0</sup>di gu xstāmqt a g'il-hau'lit? Nin!i' dem lagwa se-nā<sup>0</sup>ga na'ksen gan ła se-ā'łgetga<sup>0</sup>. Nin!i' n!axn!ō'yin ha'utga<sup>0</sup>. Ndō<sup>0</sup>, gā'sge wul huwā'lsge y!ū<sup>0</sup>tage būs la'getga<sup>0</sup>. N dem al awul-ma'gan a sga-na'k dze wā'n." Ada

the Beaver was very happy. He told him, "The one who did that to your wife went by near you." Then the Beaver also said, "I shall help you. I shall make lakes here. Just go along!" Then he went along, following the killer-whales.

He was near the town of the Killer-Whales, and then he came to the end of the town. Then he saw a small house standing there. He entered. Then the great old Crane saw him, who was warming his back by the fire. As soon as Gunaxnēsemg·a'd entered, Crane-Woman at once shouted to warn the people of the town. It was she who really watched the camp.

Then Gunaxnēsemg·a'd quickly held out to her tobacco, when the great Crane opened her mouth, and he held out to her something to make a harpoon-point. Then he gave it to her to make a harpoon-point, to eat flounders, and to use it at the end of her nose.

Then Crane-Woman was suddenly quiet. She took Gunaxnēsemg·a'd and pushed him under her wings among her feathers. Then the Killer-Whales who lived in the town rushed into her house. — Then they asked her why she had spoken. Then Crane-Woman told them that she had fallen into the fire while warming her back, and that the feathers of her back were burned. Therefore she had spoken.

Then the Killer-Whales turned over [among] her feathers, searching. They did not find anything. Then the people went out again, and went to where they had come from.

Then Gunaxnēsemg·a'd came out of the place where he had hidden. Then Crane-Woman asked him, "Don't you hear the noise in the woods? That is where they cut wood to make a fin for your wife. Therefore they cut wood. That is what you hear. Go to where the man is who is splitting wood. I shall help you right along."

wul bax-iā<sup>0</sup>s GunaxnēSEMg·a'd gesge wul huwā'lsgē būs la'getga<sup>0</sup>. Ada yī'ret gesge y!ū<sup>0</sup>taga<sup>0</sup> ḥa demt ma'xSENTGE būs la'getga<sup>0</sup> ne-lū<sup>0</sup>tga<sup>0</sup>. Wuta'-lū'dem mesi<sup>0</sup>nge hō'itga<sup>0</sup>; ḥat g'ap-ma'xsENSGE wī-la'kga<sup>0</sup>. Da a'l se-lu-txas-ḥā<sup>0</sup>tges 5 GunaxnēSEMg·a'tge wī-la'kge dem bū'sESGE y!ū<sup>0</sup>taga<sup>0</sup>.

Adat wult gā<sup>0</sup>tge y!ū<sup>0</sup>taga g'autsxantge ne-lū'dem mesi<sup>0</sup>ntga<sup>0</sup>. Adat ba'ts!END gesga wi-la'ktga<sup>0</sup>. Adat wul t!ā<sup>0</sup>pt a na-wī-da'xlt. ḥa g'ik k!E'rELDET wula t!ā<sup>0</sup>ptga<sup>0</sup> da sem-lu-ba'tsget gesge ts!EM-ā<sup>0</sup>xs GunaxnēSEMg·a'd a 10 wul lu-hat!ek-ḥā<sup>0</sup>tgedet a ts!EM-la'kga<sup>0</sup>. Sem-xts!E-q!a'ide lū'dem mesi<sup>0</sup>nge ada lu-p!ā<sup>0</sup>t gesge ts!EM-la'kga<sup>0</sup>.

Adat g'ik gā<sup>0</sup> g'ik g'a'utsxande lū'dem mesi<sup>0</sup>nge; adat g'ik ha'ts!EKSEM ba'ts!ENTGA<sup>0</sup>. Adat g'ik t!ā<sup>0</sup>ptga<sup>0</sup>. Ha' ts!EKSEM g'ik hō'ig'igade ne-ḥā<sup>0</sup> wā'ltge dā'uł. Ada g'ik 15 ha'ts!EKSEM lu-p!ā<sup>0</sup> ne-lū<sup>0</sup>tga<sup>0</sup>. Ada wul se-g'idi-hē'itgesge wī-y!ū<sup>0</sup>taga<sup>0</sup>. A'łge xsta'ltgetga<sup>0</sup>. Ada wul wī-ha'utgetga<sup>0</sup>. Ada asī wī-ha'utget da lep-g'ılkS-dedā'lxSETGA<sup>0</sup>, a ha'utga<sup>0</sup>, "Ne-dzaga-tgun-ha'u dze ha'usde sem'ā'g'it a k!ā'i a wul 20 wāł ne-lū'dem mesi<sup>0</sup>nda k'ı'nā<sup>0</sup>nq!anu," a wī-wi-ha'utget "Yī, yī, yī," a sem-wī-am-ha'utga<sup>0</sup>.

Ada wul sa-gun-hē<sup>0</sup>tges GunaxnēSEMg·a'd a awā<sup>0</sup>sgē wī-y!ū<sup>0</sup>taga<sup>0</sup>. "Gā<sup>0</sup> gan-ha'undē?" de-ya'ga<sup>0</sup>. "Gā<sup>0</sup> da gu gan-haha'unt gan-wī-ha'utget?" Ada wul sa-q!ā'gatge wī-xā<sup>0</sup>ge tsla'ltga<sup>0</sup>. Adat nī<sup>0</sup> wul gun-hē'tget gesge awā<sup>0</sup>tga<sup>0</sup>. "Nā<sup>0</sup>t, hiyā<sup>0</sup>gwa wī-ha'utgu da wul wāł ne-lū'dem mesi<sup>0</sup>na-xā'yut. Bā<sup>0</sup>SENU da demt dza'kdu. Nin!i' gan-wī-ha'utgut." Ada g'ik wul wi-ha'utgetga<sup>0</sup>, "Hī, hī, hī. Ne-dzaga-tgun-ha'us GEMES-n!ē<sup>0</sup>xłe dze da wāł ne-lū<sup>0</sup>dem mesi<sup>0</sup>ndē<sup>0</sup>."

30 Ada wul ha'us GunaxnēSEMg·a'tga<sup>0</sup>, "Nda' da dem nī<sup>0</sup>dzu." Adat gun-nī<sup>0</sup>ts!ENTGE wī-xā<sup>0</sup>ge ne-lū'dem mesi<sup>0</sup>nt ges nī<sup>0</sup>t. Adat dō'xdet GunaxnēSEMg·a'tge gō<sup>0</sup>psxande

Then GunaxnēSEMg·a'd went up to where he was splitting wood. He hid from the man who was splitting wood, and who put his wedge against it. He was using large copper wedges. He put it right against the great log. GunaxnēSEMg·a'd quickly crawled into the log that the man was going to split.

Then the man took one of his copper wedges and put it endwise against the great log. Then he struck it with his great hammer. When he had struck it once, (the wedge) stood right in the mouth of GunaxnēSEMg·a'd because he had gone inside of the log. Then he bit across (the point of the) copper wedge, and it was broken in the log.

Then (the slave) took another copper wedge and put it on again, and he struck it. It happened as it had been before. His wedge was broken again in (the log). Then the great man stood there. He did not say anything. He cried; and while he was crying, he talked to himself, saying, "The chief will scold me on account of what happened to his copper wedge, I broke it," and he was crying, "Yī, yī, yī!" He was crying aloud.

Suddenly GunaxnēSEMg·a'd stood near the great man. "Why are you crying?" he said. "Why are you talking while you are crying?" Then the great slave suddenly opened his eyes, and he saw him who was standing near him. "My dear, I am crying on account of what has happened to my master's copper wedges. I am afraid he will kill me. Therefore I am crying." And again he cried, "Hī, hī, hī! GEMES-n!ē'ōxł will scold on account of what happened to his copper wedges."

Then GunaxnēSEMg·a'd said, "Give them to me. Let me see them." Then the great slave showed him the copper wedges. Then GunaxnēSEMg·a'd took the two

lū'dem mesī'ōnga<sup>0</sup>. Adat lu-łā'ol t̄ gesge ts!em-ā'ōxtga<sup>0</sup>. Ada ha'ts!eksem haxhō'ig·igade ne-łā'ō wul wā'ltga<sup>0</sup>. Ada sem-lu-ā'm gā'ōt̄sge wi-yū'ōtaga<sup>0</sup>, a wul ha'ts!eksem haxhō'ig·iga ne-lū'dem mesī'ōntga<sup>0</sup>.

- 5 Ha'ts!eksem k·łil̄k·łina'mdet Gunaxnēsemg·a'tga<sup>0</sup>. Adat g·ik k·łina'm ne-wundā'ōtga<sup>0</sup>. G·ilks-ats!ā'ōntk wā' xā'ō gwa<sup>0</sup>. Ada hiyā'ōgwat p̄liā'res Gunaxnēsemg·a'tga ał ma'ła, "Ła ninłi' dem la'gwa se-n!ē'ōga na'kSEN gan-se-ā'łgut. Sū'ōna yī'ren; ł a dem gatgō'it!eksə t!epxadā'lde nī'ōnsgu; 10 adat lu-wā'ng·in."

Ada ha'wa'łge nakł nde-yī'res Gunaxnēsemg·a'd, da al se-gatgō'et!eksge nī'ōneksges G·ilks-ats!ā'ōntk a dem wul-wa'lit. Ada wult kluł-men-mima'xsense ne-ga-ts!ā'ōt̄s!ext a humhū'msgetga<sup>0</sup>. "Is-Gunaxnēsemg·a'd gun hū'migage, 15 hm, hm. Is-Gunaxnēsemg·a't gun hū'migage, hm, hm." Ada wult gā'ōt̄ge wī-na'kstge ga'ntga<sup>0</sup>. Adat wul yā'ōgetga<sup>0</sup> asga ha'utga<sup>0</sup>, "Ndał dem wul wā'tge na-ha'usent, a? Ndā'ō wulwā'lisem, bū'īnsem. Ndā'ō y!aga-wā'lxSESEM." Ninłi' nī'ōneksges y!ū'ōta gwa<sup>0</sup> Ksem-wa'tsla k!ā'ōltga, adat 20 Ksem-les'iā'ngē g·ik k!ā'ōltga<sup>0</sup>. Ninłi' gant hūmg·a'tga<sup>0</sup>.

Ada wu'l wulwa'litga<sup>0</sup>. Ada wul y!aga-ga-dā'ułtga<sup>0</sup>. Ada g·ik ha'ts!eksem gun-iā's Gunaxnēsemg·a't gesge awā's G·ilks-ats!ā'ōntgege. Ada ha'ut ges Gunaxnēsemg·a'tga<sup>0</sup>, "Dem y!aga-gō'lts!egau xłem-da'klem t!a'łxan. 25 Ada hasa'gau da dem lu-ha't!ek-łā'ōtgen, dem man-be'ts!enu da na-nak-stā'ō gam-ga'ntgeda nak-ts!e-wā'lbet. Ada demt hē'ōdzīge na-xā'igesge demt gun-a'ksgiga<sup>0</sup>. Wi-qō'ge dem g·a'bu. Dze da' łā tsłi'ni dan dem sa-de-ga'inat asge n-lax'ō'sge ganem-dā'ōxga<sup>0</sup>. Ada n dem sa-lłi'tlū'ōsa ne-30 galDEM-a'ksgu da lax-n-la'k. Ada dem lū-dzaga-hō'ltgesge wā'lpga a na-p!ū'ōtgetga<sup>0</sup>. Ada dem wul kse-łā'ōtgen da spagait-t!a'łxan. Stū'ōp!el wul t!ā'ō na'kSEN. Ninłi' me dem wul gā'ōtga<sup>0</sup>. Ada me dem kse-de-bā'ōtga<sup>0</sup>. Ada

copper wedges and put them into his mouth, and they were the same as they had been before. Then the great man was happy because his copper wedges were whole again.

GunaxnēSEMg·a'd also gave him something. He gave him also tobacco. G'ilks-ats!ā'ntk was the name of the slave. Then he reported to GunaxnēSEMg·a'd, and told him, "This is to be the wood to make a dorsal fin for your wife. Therefore this wood is being cut. You better hide when my two wives are coming. They might discover you."

It was not long after GunaxnēSEMg·a'd had hidden when the wives of G'ilks-ats!ā'ntk suddenly arrived to carry (the wood). They put their noses about, sniffing. "I smell the smell of GunaxnēSEMg·a'd, maybe. Hm, hm!" Then their great husband took a stick and drove them away, saying, "Where should he come from of whom you speak, eh? Go along! Carry (the wood)! Get away! Go along!" These were the wives of this man. Otter-Woman was one, and Mink-Woman was the other. Therefore they scented the man.

Then they carried (the wood). They went down, and GunaxnēSEMg·a'd went up to G'ilks-ats!ā'ntk again. He said to GunaxnēSEMg·a'd, "I shall carry rotten wood tied in a bundle. I wish you to creep into it. I shall place it on one side of the door of the house. Then my master will send me to get water. I shall dip it up in a large basket. When I enter, I shall fall with it from the top of the ladder. Then I shall throw my bucket of water on the fireplace. Then the inside of the house will be full of steam. Then come out on the rotten wood. Your wife is sitting in the rear of the house. Take her and run out with her. I shall swell up in the doorway. Then I shall close the doorway, and nobody will get over me.

dem al se-sqa-g·i<sup>0</sup>tgu da leksâ'gat. Ada demt q!â'pegan leksâ'gat. Ada a'lg̃et nâ'<sup>0</sup>l demt' in-lî-q'an-a'xlg̃i. Dem gaks wul gatgô'itlekse nî<sup>0</sup>enksgu, ninlî' demt' in-na-gagô'ga be'nu. Ada wu'l dem tgi-yâ<sup>0</sup>tga<sup>0</sup>. Ada demt yâ<sup>0</sup>ken 5 geg'a'tga<sup>0</sup>." La ga'udi ha'udi hi-â'gwa<sup>0</sup>.<sup>1</sup>

Ada wult gô'lts!Exsge xlem-da'klem tl'a'lxan wul lu-txas-hë<sup>0</sup>tges Gunaxnësemg·a'tga<sup>0</sup>. Adat wagait-ts!elem-gô'lts!Ext gesge ts!em-ts!e-wâ'lpga<sup>0</sup>. Adat men-hë<sup>0</sup>nt gesge ne-stâ<sup>0</sup>sge gam-ga'ntgega<sup>0</sup>. Hit hë<sup>0</sup>ntge y!û<sup>0</sup>taga da nî<sup>0</sup>dzedē wul 10 lebagait-det!â<sup>0</sup> nakst ge'sge ne-g'â'gasge la'kga<sup>0</sup>. Ada sem-txal-yâ<sup>0</sup> wi-se-la'kset a hats!a'xlg̃etga<sup>0</sup>. Ada la sem-g'apg'â<sup>0</sup>pgesga leplô<sup>0</sup>pga<sup>0</sup>, ada wult hë<sup>0</sup>tstge sem'â'g'itget G'ilks-ats!â<sup>0</sup>ntget at gun-a'ksgetga<sup>0</sup>. Ada wult gâ<sup>0</sup>sga wî-gô'gga<sup>0</sup>. Ada wu'l yâ<sup>0</sup>t gesge dem a'ksgetga<sup>0</sup>. La 15 lu-ya'lgetga<sup>0</sup>, ada la ts!i<sup>0</sup>nt da sem-sa-ga'inaga<sup>0</sup>. Adat lî-t!û<sup>0</sup>se na-galdem-a'ksget gesge lax-n-la'kga<sup>0</sup>. Da sem-lu-dzaga-hô'ltge plû<sup>0</sup>tge da ts!a-wâ'lb. Da sem-sa-kse-bâ<sup>0</sup> y!û<sup>0</sup>ta da ne-wul lu-hë<sup>0</sup>tge da ts!em-tl'a'lxan. Adat wula 20 gâ<sup>0</sup> wul tl'a<sup>0</sup> na'kstga<sup>0</sup>. Adat kse-de-bâ<sup>0</sup>tga<sup>0</sup>. Da a'l ssa-ga-g·i<sup>0</sup>tge wî-be'ns G'ilks-ats!â<sup>0</sup>ntge da leksâ'g. Ada a'lg̃et nâ'<sup>0</sup>l kse-a'xlg̃et. Da wul gatgô'itlekse nî<sup>0</sup>neksget-ga<sup>0</sup>, adat na-gagô'ga wî-ba'ntga<sup>0</sup>.

Da a'l wul sem-bâ<sup>0</sup>s Gunaxnësemg·a'tga<sup>0</sup>. Gô'lts!egatge na'kstga<sup>0</sup>; at sem-de-bâ<sup>0</sup>t. Dat wul lî-wâ<sup>0</sup> ne-xbi'lsge 25 qal-ts!a'p guge wul-tl'a<sup>0</sup> ne-si<sup>0</sup>plensgem gasgâ<sup>0</sup>stga<sup>0</sup>. Ada wult sem-sa'k'lîde wî-gasgâ<sup>0</sup>se na-t!em-lâ'mit a demt sa-g'a'l-xbi-g'a'lges Gunaxnësemg·a'd â ne-wî-ts!a'xtga<sup>0</sup>. Adat g·i<sup>0</sup>stga<sup>0</sup> gala'm-g'a'lgetga<sup>0</sup>. Ada ha'usg<sup>a</sup> gasgâ<sup>0</sup>s ges ni<sup>0</sup>tga<sup>0</sup>, "Se-â'ml yâ<sup>0</sup>n, a'lg̃e n dem hanwulâ'gun."

30 Nêi lat gî<sup>0</sup>sge wul tl'a<sup>0</sup>sge wi-gasgâ<sup>0</sup>sge dat n!ax!nû' wul hashô'sge txalâ'ntga<sup>0</sup>, at wul yâ<sup>0</sup>ketge n!ä<sup>0</sup>xlg̃a<sup>0</sup>. Adat wul g·ilwul-bâ<sup>0</sup>tget G'ileks-ats!â<sup>0</sup>ntge txanlî<sup>0</sup>sge

<sup>1</sup> Or ha'udi a gwa<sup>0</sup>.

Then my wives will come and will peck my belly, and it will go down, and the people will pursue you." Then he finished speaking this.

Then he carried the bundle of rotten wood in which GunaxnēSEMg'a'd was. He carried it into the house and placed it by the side of the door. As soon as the man had put it down, he saw his wife sitting by herself in front of the fire. The fire in front of her was made to be very large. When the stones were red-hot, the chief sent G'ilks-ats!ā'ntk to get water. Then he took a great basket and went to get water. When he returned, he entered, and suddenly fell. Then he pushed the bucket on the fireplace. Then the inside of the house was full of smoke. Then the man ran out from where he was standing in the rotten wood. He went to where his wife was sitting, and ran out with her. Then the great belly of G'ilks-ats!ā'ntk swelled up in the doorway, and nobody could get out. Then his wives came and pecked his belly.

GunaxnēSEMg'a'd, however, ran quickly, carrying his wife, and ran with her. When he came to the end of the town where his friend Crane was, Great-Crane stretched out her neck to harpoon GunaxnēSEMg'a'd with her great nose. Then she missed him when she was striking at him. Crane said to him, "Go along! I shall not destroy you."

When he got past where Great-Crane was, he heard excitement behind, for the Killer-Whales were pursuing him. G'ilks-ats!ā'ntk was ahead of all the Killer-Whales.

n!ā'ōx̥lga<sup>0</sup>, asge ha'utga<sup>0</sup>, "Nda'da, n!e'ryu dem ks-qâ'gat dem g'idi-gā'ōdu xā'ō ne-ha'usem, nda'da."

Ada g'ik ks-qâ'ōxtga<sup>0</sup>. Adat q!am-da'lplēn txalā'ns Gunaxnēsemg·a'tga<sup>0</sup>, ada ha'utga<sup>0</sup>, "Se-ā'ml yā'ōn, nā'ōt, n dem 5 awul-ma'gan." Adat kse-gā'ōtge y!ū'ōtaget' īn-gô'lts!ega na'kstge na-xbi-yā'ōsge na-wundā'ōtge. Adat g'īks-ma'gat ges G'īks-ats!ā'ōntgega<sup>0</sup>. Ada wul g'ik sa-ga'inatga<sup>0</sup> asge ts!em-ga'inaga<sup>0</sup>. Ada s̥e-sga-gī'ōtget gesge ts!em-ga'inaga<sup>0</sup>.

Ada g'ik wul se-kse-a'x̥lge ne-kse-nā'ōlges Gunaxnēsem-10 g'a'tga<sup>0</sup>. Adat g'ik wul gatgō'it!ekse nī'ōneksges G'īks-ats!ā'ōntget, adat nagagō'ga<sup>0</sup> be'ntga<sup>0</sup>. Da wul g'ik txal-dā'ułsge be'ntga<sup>0</sup>. Ada g'ik wul q!ō'lsgē txan!i'ōsge n!ā'ōx̥lge at yā'ōgetga<sup>0</sup>.

Adat wula wā'ōdet Gunaxnēsemg·a'tga wul huwā'lsga 15 stslā'ōlga<sup>0</sup>. Hi-yā'ōgwat sga-t!as-t!ū'ōsa sanagatks (?). Adat k!lī'ōdzxande stslā'nd a-wul-ma'gatga<sup>0</sup>. Ada wult k!da'xesge wul wā'ltga<sup>0</sup>. Ada wul dī-gun-ax'a'x̥gesge txanlī'ōsge nā'ōx̥lge a awā'ō wul wā'lsge stslā'la. Ada lu-tgi-q!ō'lsgē n!ā'ōx̥l gesge ne-sanagatks (?) 20 sge stslā'ōlga<sup>0</sup>. Ada' wul k!a-g'ik-kse-a'x̥gesge ne-kse-nā'ōl gesga y!ū'ōtaga<sup>0</sup>. Ada k!a-ts!ū'ōsgem na'ksa g'idi-wā'lsge n!ā'ōx̥lga<sup>0</sup>, nī' la ā'm sga-na'kt da g'īlwul-ax'a'x̥-gege n!ā'ōx̥l gesge ne-(sanagatks) gesge stslā'ōlga<sup>0</sup>. Adat ha'ts!eksem yā'ōketga<sup>0</sup>.

25 Adat g'ik g'idi-dō'xtget G'īks-ats!ā'ōntget, adat g'ik g'īks-ma'gasge ne-wundā'ōtga<sup>0</sup>. Ada ha'ut gesge yā'ōketga<sup>0</sup>, "Se-ā'ml yā'ōn, nā'ōt. G'īlā' lu-wa'ntge gā'ōden. N dem l̥mā'men." Ada ḥat wā'ōsge wul qa'usgesge ga'inaga<sup>0</sup>, da g'ik wi-sa-ga'ina gesga txalā'ntga<sup>0</sup>. Ada g'ik wi-gī't-30 gesge be'ntga<sup>0</sup>. Adat q!ō'pegansge ga'inaga<sup>0</sup>. Ada l!i-qlan-g'iwl-daxdū'ōlxgesge n!ā'ōx̥l ges nī'ōtga<sup>0</sup>. Da g'ik wul gatgō'it!eksge t!epxadū'ltga nī'ōnsgetga<sup>0</sup>. Adat g'ik na-gagō'gasge be'ntga<sup>0</sup>; da g'ik ha'ts!eksieq q!ā'xsge ga'inaga<sup>0</sup>. Adat g'ik wul-ya'ōketge n!ā'ōx̥lga<sup>0</sup>.

He said, "Let us see! I shall be the first to overtake him, the slave about whom you are talking."

Then he was the first again. When he was near behind GunaxnēSEMg·a'd, he said, "Go along, my dear! I shall help you." Then the man who was carrying his wife took out part of his tobacco and threw it back at G'ilks-ats!ā'ntk. Then he suddenly fell down again on the trail, and he swelled up on the trail.

GunaxnēSEMg·a'd recovered his breath. Then the wives of G'ilks-ats!ā'ntk came again and pecked his belly, and his belly went down again, and all the Killer-Whales ran again, pursuing him.

Then GunaxnēSEMg·a'd came to where the Beaver was. As soon as he had come to the beaver-dams, the Beaver pointed out to him where a good trail lay, and helped him. Then he went along, and he left the place where (the Beaver) was. The all the Killer-Whales also arrived near where the Beaver was. Then the Killer-Whales fell down on the dams (?) of the Beaver. Then the man had recovered his breath. For a little while the Killer-Whales stopped, but after a little while the Killer-Whales got past the dams of the Beaver, and they pursued him again.

Then G'ilks-ats!ā'ntk overtook them again, and (GunaxnēSEMg·a'd) threw back some tobacco. Then said the one who was pursuing him, "Go along, my dear! Don't worry! I shall help you." When he came to a narrow place in the trail, the big one behind him fell down again, and his great belly swelled up again and closed the trail, and the Killer-Whales could not get over him. Then his two wives came again and pecked his belly, and the trail was open again, and the Killer-Whales pursued him again.

- Ada ḥa ā'm sga-na'kt dat wul wā'lsge hā'xga<sup>0</sup>. Hi-yā'gwa ga-se-sī'antga<sup>0</sup>. Ada wul sagait-ha'usge hā'x<sup>0</sup>ga<sup>0</sup>, "Se-ā'ml yā'n, ḥat n!e'rem gwa<sup>0</sup>." Adat wul ḡi's<sup>0</sup>gesge wul wā'ltga<sup>0</sup>, da al dīlli-wa'isge n!ā'x̄lga<sup>0</sup>. Ada 5 wul bū'sge ne-p!elk!wa'sge hā'xga<sup>0</sup>. Ada lu-tgi-ga-dā'uł gesge ne-ga-g'a'lém-ha'usge n!ā'x̄lga<sup>0</sup>. Ḭgu'ksentge dem q!ō'lḡa<sup>0</sup>. Halhō'ltge na-ga-wuli'lt gesge p!elk!wa'm hā'xga<sup>0</sup>. Ada ā'm wula kse-a'x̄lgesge ne-kse-nā'lḡesge y!ū'taga<sup>0</sup>. Ada k!a-na'ge wā'lsge n!ā'x̄l gesge spagait-p!elk!wa'ga.
- 10 Da al sa-txal-a'x̄lge gesge wul tgi-ba'lsge mea'wulkge, dat wul sū'tga<sup>0</sup>. Adat ḡa'l<sup>0</sup>ksetge ndedā't gesga ts!em-xsā'ga<sup>0</sup>. Adat wul man sa'k'l̄sge mea'wulkga<sup>0</sup>. Ada wul men-a'x̄lgesge y!ū'taga<sup>0</sup> dīl na'kstga<sup>0</sup>. Da' wula salōgōm-a'x̄lget gesga ts!em-xsā'ga<sup>0</sup>. Da wula wā'tga<sup>0</sup>.
- 15 Ada wult yā'ketge n!ā'x̄lga<sup>0</sup>. Ada semt-da'l<sup>0</sup>entge n!ā'x̄lga ne-g'ilā'nsga<sup>0</sup> xsā'ga<sup>0</sup>, ḥa sesa-txal-ax'a'x̄lget gesga xsā'ga<sup>0</sup>, ḥat ḡik qa'dzekst gesga hū'lensga<sup>0</sup> dīl txanlī' kse-hat'a'xgem a'ksga<sup>0</sup>. Ada ḡik de'resge n!ā'x̄lga<sup>0</sup>. Ada ḥā' wula wa'it; sga-na'ksge wā'itge, ada lu-q!a'gantge txa-20 n!i'sge n!ā'x̄lga<sup>0</sup>. Klūl-lłā'kse ne-qam-de'rem<sup>1</sup> n!ā'x̄l gesge lax-a'ksga<sup>0</sup>. Ada wul sa-leplō'ptga<sup>0</sup>.
- Ada a'mksat Ḡilks-atslā'ntgat' in-yā'kesge xsā'ga<sup>0</sup>. Ne-ḥa ma'łdede wula dza'bedes Gunaxnēsemḡa'd ā ndat dēdā'lxdesde ne-wul se-ā'lḡetda<sup>0</sup>, "Me dze ḥa nī' kse-25 galtsxa'nem n!ā'gat, al txanlī' n!ā'x̄la kse-gā'tsxan de nn!ā'xdet." Nī' ḥat nī'sde dep gwa'i, nī n!ā'x̄l guga kse-galtsxa'nem n!ā'gat' in-deda'l<sup>0</sup>en ne-xsā'ga<sup>0</sup>, ḥat ḡik ḡi'ntgesge wundā'ga dīl yē'it ganł ama gā'ga; a'łge dit-ga'dzeksdę hū'len.
- 30 ḥat wula de-wā'itga<sup>0</sup>, dat wul wā'oda xsā'ge Mexħe-qxā'lḡa<sup>0</sup>, adat wul ā'dektge n!ā'x̄lge nat' in-yā'ketga<sup>0</sup>. Ada wul ba'tsget gesge ne-txalā'ntga<sup>0</sup>. Ada xsdā't gesge txanlī't' in-se-wuli'ntga<sup>0</sup>.

<sup>1</sup> Or de'resge.

After some time he arrived at the place where the Geese were. They were gathering roots. Then the Geese spoke, all at the same time. "Go along! We are here." Then he went past where they were; but the Killer-Whales also arrived there. Then the Geese scattered their down, which went down [in] the throats of the Killer-Whales. They could not run. Their eyes were full of goose-down. The man recovered his breath. The Killer-Whales remained some time among the down.

But then he arrived at the place where the rope hung down, and he shook it. His companions in the canoe felt it, and they pulled up the rope. Then the man came up with his wife. He got into his canoe, and they paddled.

Then the Killer-Whales pursued him. When the Killer-Whales were quite near the stern of the canoe, the canoe began to rock (?). Then he poured out the hellebore and all the bad water, and the Killer-Whales were dead. They paddled on. After paddling for a long time, all the Killer-Whales were destroyed. Their dead bodies drifted about on the water. They became stone.

Only G'ilks-ats!ā'ntk still followed the boat. He had told Gunaxnēsemg'a'd what to do when they were talking while he was getting wood. "[When] you (will) see (a Killer-Whale with) three fins, while all the other Killer-Whales have only one fin." When he saw them, (and) the one Killer-Whale that had three fins, that was near the canoe, he gave it tobacco and fat and good things. He did not pour out hellebore.

After they had paddled along, the canoe arrived at Metlakahtla. Then the Killer-Whale who had followed them turned back. Then they landed where they had left. He had won over those who had bothered him.

Ada ḥā' wula wā'ltgesge se-wuli<sup>0</sup>nsgetga<sup>0</sup>, at ya'dzesge txanlī' ya'ts!esget. Ada kla-sem'āg'it ā txanlī' sem-g'ig'a=dem Ts!emsia'nga<sup>0</sup>, a wul huk-wi-lē<sup>0</sup>ksəm yā<sup>0</sup>ktga<sup>0</sup>. Ada g'ap-g'ik ama wā'lem sem'āg'itga<sup>0</sup>. Ada txanlī' wul leks-5 g'ig'a'de ya'ts!esget' īn-wulā'it<sub>g</sub>a<sup>0</sup> wā'lde da g'īl-hau'lit, dīl wā'lde da lax-a'kset. Ada sga-na'ga dedū<sup>0</sup>lsa gwa<sup>0</sup>. Ada a'lgē g'ik de'rem laā'gał Ts!emsia'n a ḥa gā<sup>0</sup>msemt; a wult ya'dze txanlī' ya'ts!esget a ts!em-a'kset dīl spagait-ganga'ntga<sup>0</sup>.

10 Ada ḥa lā'iks g'ig'a'tga<sup>0</sup>, at kuda'xse Mexhe-qxā'łaga, at ha'psga K-lū'semsga<sup>0</sup> a dem se-e'retga<sup>0</sup>; wagait-wā'lđit g'a'wan. Ada wul di-lā'iks Gunaxnēsemg'a'tga<sup>0</sup>. Txā'lp̄sxan wutla-xaxsā' wul hōlhō'ltge ḥēlū<sup>0</sup>ng'itgetga<sup>0</sup>. Ada ta-gā'xt a txanlī' lā'igetga<sup>0</sup>, ada ks-gā'gam dzōxt gesga  
15 ne-ts!uwā'n K-łgu-gan-mā'leks a na-g'i-g'ā'ndre G'in-gō'li. Adat dza'be wi-wā'lpt dīl wi-pts!ā'nem lō<sup>0</sup>pt. Adat sagait-wā<sup>0</sup> txanlī' g'ad a demt ba'ts!en ne-pts!ā'nem lō<sup>0</sup>ptga<sup>0</sup>. Adat g'ik sagait-wā<sup>0</sup> txanlī' spe-naxnō<sup>0</sup>nga lu-wa'ndide<sup>1</sup> ts!em-sgani<sup>0</sup>sdet. (Gū na-dī-g'ig'i'neŋga ne-ga-niā'tgem at  
20 ama dā'lx̄tga<sup>0</sup>), ada txanlī' ya'ts!esgem ts!em-a'ks lu-del-dū<sup>0</sup>lseda ts!em-ha-lī-dzō'gat.

Dza'bede wī-se-wā'lpset. Ninlī' wul ks-gā'gem sagait-ts!elem-ga'udi g'a'tga, dīl txanlī' wul leks-g'ig'a'da ya'ts!esget, dīl spe-naxnō<sup>0</sup>ngam ts!em-sgani<sup>0</sup>set. Ada sagait-ts!elem-ga'udit ge'sge ā<sup>0</sup>tgega<sup>0</sup> a'sge wi-wā'lp̄s Gunaxnēsemg'a'tga<sup>0</sup>. Besba'segandi g'at dīl ya'ts!esget, dīl spe-naxnō<sup>0</sup>nget gu lu-t!ā'ldede ts!em-sgani<sup>0</sup>stga<sup>0</sup>.

Ne-gā'ga dem la'mdzega txanlī' ya'ts!esget, dīl ha-k!u-lō'gat. Ada wul gī<sup>0</sup>tge a'kset, adat ts!elem-ks-gā'ga xē<sup>0</sup>get.  
30 Ada lu-hō'ltgesge wi-wā'lpga wi-lu-wā'nsge g'a'tga<sup>0</sup> a xē<sup>0</sup>gat. Ada ḥa tgi-yā<sup>0</sup> a'kset, ada ḥa dzī<sup>0</sup>be xē<sup>0</sup>gat, gakstat-nā'h! ḥa ts!ā a'ksga<sup>0</sup>, txanlī't' īn-hō'i ne-ga-dza'pḡet gu ne-h̄p-ga-dza'pḡet ā ga-t!em-ga'ustga<sup>0</sup>. Ninlī' gwai wul k!a-

<sup>1</sup> Or lu-wa'nt gesga.

He always continued to hunt, and killed all kinds of animals. He became a great chief among all the Tsimshian chiefs, on account of his experience in giving potlatches. He was a very rich chief. He knew how to kill all kinds of animals in the woods and on the waters. The man lived there for a long time. The Tsimshian were not starving in winter, because he killed all kinds of animals of the water and of the woods.

Then the people moved. They left Metlakahtla to go to Nass River to get olachen. They do this now. Then GunaxnēSEMg·a'd also moved. He had four large canoes full of slaves. They moved first of all, and first camped at the end of Little-Crabapple-Tree above Place-of-Scalps. He made a large house and a large totem-pole of stone. Then he called together all the people to put up his stone totem-pole, and he called together all the supernatural beings of the mountain (those were the ones prayed to by our grandfathers and worshipped by them) and all the water animals that live under the ground.

He made a large house. Then all the people went in first, and all the animals, and all the supernatural beings of the mountain. In the evening they were all in the large house of GunaxnēSEMg·a'd. He divided the people and the animals and the supernatural beings who live in the mountain.

When all the animals and the supernatural animals of the sea entered, the water swelled and foam came in. Then the great house was full of foam. Then the water went down, and the foam melted away. Behold! when the water went down, all the crests that they used as their own crests were on their heads. That was the

wi-lē'ōksem yā'ōkt a al txan!ī' yā'ōkdeDE sga-na'gu wā'ltga<sup>0</sup>.  
 Adat ḡik wul ē'ōtGE ne-wā'ōtGE gu dem wula'i txan!ī'  
 spe-nexnō'ngat. Y!aga-k!unē'ōsge wā'ōt. Da ḥa ga'odi  
 5 wi-lē'ōksem yā'ōktga<sup>0</sup>, ada wul ha'ut gesge ne-wā'ōtGE a ḥa  
 demt ha'īntGE ne-wā'ōtGE wi-ptslā'nem lō'ōpga<sup>0</sup>. Ada wult  
 sa-k!ał-ha'īntGE txanlī'sge na-wā'ōtga<sup>0</sup>. Ada a'mt ḡi'dzET  
 ba'ts!entga<sup>0</sup>. Da al sa-dzi'usdega<sup>0</sup>, ada wul ga'odi txan!ī'sde  
 ne-wā'ōtda<sup>0</sup>. Ada am-qana-ba'tsge wi-lō'ōbe da ne-dū'be  
 biā'xlet a ts!uwā'n K-łgu-gus-gan-mā'leks. Ada ninlī' gwai  
 10 ks-txalā'nem yā'ōks Y!aga-k!unē'ōsgega<sup>0</sup>. Ada wul lu-ya'ltget  
 at gā'ō awā's negwā'ōt ā ts!em-t!ā'ōga<sup>0</sup>. Ada wul a'łge  
 ḡik lu-ya'ltget ał spagait-ḡa'tga<sup>0</sup>. Lek!ul-k<sup>u</sup>da'xsetga<sup>0</sup>.  
 Ada ḥa wul sger ne-wā'ōt gesge spagait-wulwulā'isgetga<sup>0</sup>.  
 Ninlī' gwai ada'ogam Ganha'da.

greatest potlatch among all the potlatches of all times. Then he called his name, so that all the supernatural beings might know it. Y!aga-k!unē<sup>7</sup>sk was his name. He finished the great potlatch, and then he told his guests to put up the great stone totem-pole. Then all his guests tried, and they almost raised it; but suddenly morning came, and all his guests were gone. Then the great stone leaned against the foot of the cliff at the edge of Little Crabapple-Tree. But that was Y!aga-klunē<sup>7</sup>sk's last potlatch. He returned, and went to his father in the lake. He did not return among the people. He left them for good and his name staid among his relatives. That is a story of the Raven Clan.

### 3. Gauō'.

Wai, asga wagait-g·i-k!â'ōlga da wā'lsga gū'ōp!eltga qal-ts!ept!a'p asga n-lagax-na-stâ'ōsga wī-q!ala a'ksem K-lū'sems. Ada k!e'relde qal-ts!a'ba dedâ'ōt gesga wul kse-gwā'ntgesga g·a'mk (dīl wul lu-dā'ułt). Ada g·ik k!e'relde qal-ts!a'ba 5 asga wul lu-tgi-dā'ułsga g·a'mk. Mela-ama ga-wā'lt; ada mela-hakhē'lDEM g·ad; ada mela-huk-wulā'ōk·!ilSEM wul-dō'ug·itgatga<sup>0</sup>. Ada wi-le'ōksem wul-dō'ug·itk a sela-qal-ts!a'pt. Nin!i' wul t!ā'ōsga k!â'ltga ama wā'lem sig·a'dem-na'q. Gauō' wā'ōt. Txalpxdā'ōl klgū'lgem y!ū'ōtat, ada 10 k!â'l klgū'ōlgem hanā'ōx. Sem-ga'l ga-wula dza'ba klgū'lgem y!ū'ōtat.

Gan ḥa k!e'relde sa da wul se-wa'lks a dem g·it-gwi'ōk a wul sem-ga'l t!ā'ōxlgesga gwik gesga sa'ga. Ada lā'ōksga txalpxdā'ōlga na-nuwa'k·atga gū'ōp!eltga g·amk. 15 Ada q!am-gulâ'ntga sagau-ga-sā'ōtga a ya'ts!esgat. A'mksa sī'ōlg·itga la-hē'ōtgetga. Gan ḥa k!e'reltge sa'ga, ada't wul ha'psga wul t!ā'ōsga sts!āl ḥat wutwā'sge na-(ga'tk). Ada' wult se-t!ā' demt pla'egan a demt lu-ge'renent a'kse da ts!em-t!ā'mks. Adat hī se-t!a demt pla'egantga, da al 20 wi-p!a'iq. Ada txal-gā'ōde sī'ōlg·id, ada dza'kt. Ada txal-ks-ħe'ret da wul pla'ega (na-ga'tk).

Ada semgal lu-t!axt!ā'x!kgā ga-gā'ōda g·īna-gulâ'nd. Adat wul k!uł-gege'rel spagait-lā'ōk·! dīl spagait-ga-gā'ōxs. Ni ha'ts!i wīl ge'rekset, da al wil y!aga-bā'ōsga ts!uwā'n= 25 g·id; wagait-y!aga-gā'ō ne-wā'lbt; demt ni'ō gā'ō wila wā'l na'ksa waik'tga dza'gat.

Ada' ḥa tgi-iā'ō sa-da-na-bā'ōda na-txal-hau'lsga qal-

### 3. Gauō'.

A very long time ago there were two villages (one) on each side of the great Nass River. One village was on the east side, and one village was on the west side. Both were very wealthy, and in both were many people; and (in) both were very brave warriors, and they fought much against their fellow-tribe. That was where a wealthy chieftainess lived. Her name was Gauō'. She had four sons and one daughter. The boys were very good hunters.

One day they went to hunt marmots, for the marmot was very useful in those days. The four brothers staid away for two months, and only three had good luck with the animals. Only the eldest one was unlucky; and one day they went to where beavers were, and they reached the beaver-dam. Then they began to break the dam to dry [the water of] the lake. As soon as they began to break the dam, the great one broke down, and it fell on the eldest one, and he was dead. Then he lay under the broken dam.

Then the three who were left over were very sad. They searched in the mud and among the broken wood. While they were searching, the youngest one went down, going right down to the house to see what the wife of his brother who was dead was doing.

When the day went down, he went out of the woods

ts!a'pga<sup>0</sup>. Ada k!a-t!ā'ōt gesga g·il-hau'li, bebū'ōda dem wul hū'ōp!el. Ada ḥa hū'ōp!el, ḥa sgā'ōtk, ada hagul-y!aga-iā'ōt gesga awa' ne-wā'lbt. Ada hī-txal-a'x̄get gesga na-stū'ōp!elsge wā'lb, ada sa-lu-hā'ksga ts!Em-mū'ōt gesga 5 q!a'mts!en-al'a'lḡix a wul nā'ōke na'kse waik't, gaks wul līs'aā'xset. Ada g·ik ga-stū'ōnxit. Adat wulā'ida su-pla= sem y!ū'ōta lu-nā'ōkga k!ā'lde g·ad a awā'ō īgu-k!ā'tkst. Adat bebū'ōda dem wul sa-laxst!ā'ōxtga<sup>0</sup>. Ada ḥa se'relkskga ā'ōtgega, da sa-laxst!ā'ōxtga<sup>0</sup>. Adā' wul sem-hagul-ts!ī'ōnt= 10 ga<sup>0</sup>. Adat wul gā'ō awā'ōs nā'ōt. Ada sa-ga'ksgas nā'ōtga<sup>0</sup>. Adat wul ge'redaxtga y!ū'ōta get nā'ōtga<sup>0</sup>, "Ał dī-nā'ōkł g·ad a awa' na'kse ne-wai'g'u?" Ada dē'lemxges nā'ōtga<sup>0</sup>, "Yahā'ai."

Ada wult pliā'retga su-p!a'sem y!ū'ōtagat nā'ōtga txanlı' 15 wula wā'lt. Ada ha'ut ges nā'ōt, "G·ilā' dze wi-ha'utgen; dem dza'kdu y!ū'ōta nā'ōket a awā'ō īgu-k!ā'ōtksu." Ada g·ap-sa-ayawā'sga sig·a'dem-nā'ōxga. Wi-amha'um wi-ha'ut= getga ałga'łg·ałgał. Adat ge'redaxtga ḥa'mstga gā' gan wi-ha'utgetga<sup>0</sup>. Ada ma'łesge kse-wō'xdì ḥā dza'ga īgū'ōł= 20 getga<sup>0</sup>. Ada tē'ōgans nā'ōtga<sup>0</sup>.

Ada wult se-gwa'łgesga lā'ōksem sginī'ōs. Ada sem- 25 hagul-gun-iā'ōt ge'sge wul nā'ōkesge īgu-k!ā'ōtkstga<sup>0</sup>. Ada sen-yā'ōgwe wi-kudū's gesge nak-sem-yā'ēwunt, ada lā'ōks gesge nak-metłek-yā'ēwunt. Ada' wul gun-a'x̄ke gesge awā'ō wul nā'ōkesge īgu-k!ā'ōtkstga<sup>0</sup>. ḥa gun-a'x̄getga<sup>0</sup>, da nī'ōdzet mał'e'rem an'ō'ntga hanā'ōxga sela-su-p!a'stga<sup>0</sup>. Ada' wul sge'retga su-pla'sem y!ū'ōtage na-lā'ōkstga<sup>0</sup>. Adat sa-daxdō'ga na-ga'usem wā'ōpxsge y!ū'ōtaga<sup>0</sup>. Adat xts!E-ḡō'dze t!em-lā'nit gesge na-kudū'ōstga<sup>0</sup>. Adat kse-de-bā'ōsgE na-t!em-ga'ustga<sup>0</sup>, guga t!em-ga'ust txal-hō'i'ḡix gesga na-mū'ōm belhā'ōd dił wā'na n!ā'ōx̄lga<sup>0</sup>. Sem-gal t!ā'ōx̄getga<sup>0</sup>. Nin!i' y!ū'ōta gwa<sup>0</sup> gū sa-xts!E-gō'dzegam t!em-ga'uset īgū'ōłgesga miyā'nsga k!e'relda qal-ts!a'ptga<sup>0</sup>. 30

Adat wul gā'ōtga hanā'ōxga na-txa'ēmā'sge sela-su-p!a'st-

to the place behind the house. Then he staid in the woods, waiting for the night to come. When it was night and it was dark, he went slowly down to a place near the house. When he came to the rear of the house, he heard in his ear secret talking at the place where the wife of his brother lay, and they laughed and whispered. Then the young man knew that a person lay with his sister-in-law. He waited until they slept. When it was midnight, they slept. Then he entered very slowly. He went to his mother. Then he wakened his mother, and the man asked his mother, "Does not a man lie near the wife of my brother?" Then his mother replied, "I don't know."

Then the young man told his mother all that had happened. He said to his mother, "Don't cry! I shall kill the man who lies with my sister-in-law." Then the chieftainess cried very much. She cried aloud *ałg'a'lg'ałg'ał*. Then her daughter-in-law asked her why she was crying and she said that she had dreamed that her son was dead. Then he stopped his mother.

He lighted a torch of pitch-wood and slowly went towards the place where his sister-in-law lay. Then he took a large knife in his right hand and the torch in his left. He came to the place where his sister-in-law lay. When he came near, he saw the arm of the woman as a pillow of the youth who lay with her. Then the young man put down the torch. He took the man by the forehead and cut off his neck with his knife. Then he went out with the head, — the head which was covered with abalone ear-ornaments and killer-whale teeth, very expensive ones. That man whose head he had cut off was the son of the master of the other village.

Then the woman took the body of the young man who

ga<sup>0</sup>. Adat wa<sup>0</sup>xt gesga ḥe'rsga wul nā<sup>0</sup>ketga<sup>0</sup>. Ada dit-txal-g'ō'dzene mał'e'rem an'ō'nsga sela-su-p!a'stga<sup>0</sup>.

Ada ḥa k!e'reltge sa'ga ḥa lu-yīlya'ltgutga da wulwa'litga na-ga-līgi-wā'lksitga<sup>0</sup>. Adat pliā'ret na-tsla'pt gesga wula 5 dza'ksga waik·tga<sup>0</sup> txal-ks-ḥe'r gesga na-gatgutkga<sup>0</sup>(?). Ada sagait-bā'kesga dzō'gatga<sup>0</sup> asge wul dza'ksga y!ū<sup>0</sup>taga guga txal-ks-ḥe'retga (lī-ha'pgesga na-gutkga?).

Adat sagait-lī-sge'rsga na-t!Em-ga'ustga dił belhā<sup>0</sup>d gesga lax-ga'n a lax-ō' na-leksā<sup>0</sup>ga a ts!Em-wā'lbtga<sup>0</sup>. 10 Ada al di-k!wā<sup>0</sup>dasge sem'ā'g·it gesga īgū<sup>0</sup>lgem y!ū<sup>0</sup>tatga<sup>0</sup>. Ada sem-lu-t!axt!ā<sup>0</sup>xlgesga ga-gā<sup>0</sup>d a wul a'lgat wula'i dze gan-wā'lt. Gan-ha'us negwā<sup>0</sup>t gesga dem wa-lekla'ksega dzō'gatga a wul sem-lī-sge'r sqē<sup>0</sup>tgem gan-bā<sup>0</sup>ka (?).

Adat wā<sup>0</sup>nta txanlī' gū<sup>0</sup>p!elda qal-ts!Epts!a'pga<sup>0</sup>. Gap-15 am-k!e'rel na-wā'lpsga na-ne-wai'g·atbat' īn-lep-daha'uns-getga<sup>0</sup>. Y!agai-txanlī ganlā<sup>0</sup>k ḥā g'ik ne-dū<sup>0</sup>lkstga<sup>0</sup>. Ada wult kħe-hē<sup>0</sup>tstga sem'ā'g·itga k!ā'ltga xā<sup>0</sup>ga a'sget gun-dū<sup>0</sup>lkt ge'sga na-wā'lpsga sagait-ne-ne-wa'g·atga<sup>0</sup>, gū nat' īn-su-dza'gusga īgu-wā'lksekt' īn-na-k·līna-su-p!a'satga<sup>0</sup>.

20 Ada wul ts!i<sup>0</sup>nsga xā<sup>0</sup>ga sen-dō'gatga dem gan-dū<sup>0</sup>Elkt-ga<sup>0</sup>. Ada wult xlep-dā<sup>0</sup>t na-gan-dū<sup>0</sup>lkt gesga ne-wī-la'ksga na-su-g·a'detga<sup>0</sup>. Ada wul k!uł-lu-tgu-nī<sup>0</sup>tsgat gesga ts!Em-wā'lpga<sup>0</sup>. Ada a'lget nī<sup>0</sup>l gā<sup>0</sup>. Ada a'l wul gwa'lksga na-gan-dū<sup>0</sup>lktga<sup>0</sup>. Adat wul dō'xtga xā<sup>0</sup>ga na-gan-dū<sup>0</sup>lktga<sup>0</sup>. 25 Ada wul kse'retga<sup>0</sup>. ḥa dem g'ap-q!ā'gasga leksā'xga<sup>0</sup>, da sa-lī-lu'wa'l iłā<sup>0</sup> da lax-snā<sup>0</sup>xstga<sup>0</sup>, gan-sa-tgi-nī<sup>0</sup>tsgatgesga<sup>0</sup>. Gakstatnā<sup>0</sup>ga, iłā<sup>0</sup>ga lī-t!ā'let gesga lax-snā<sup>0</sup>xstga<sup>0</sup>. Gan ada' wula't sa-lu-ħā<sup>0</sup>lt na-gan-dū<sup>0</sup>lkt gesga ts!Em-mā'kstga a demt ts!ā'g·iltga<sup>0</sup>. Adā' wul g'ik ts!i<sup>0</sup>ntga<sup>0</sup>. Adat g'ik 30 gulgwā'lgE na-gan-dū<sup>0</sup>lktga<sup>0</sup>.

Adat ge'redext na-su-g·a'detga, "Leks-g·a'd wān, dē." — "A'yīnt, sem'ā'g·id. G'ap-sem-sa-gai'nanu da lax-da'u,

had been with her, and buried it under the place where she had lain. He had also wounded her hand which had been a pillow of the young man who had been with her.

The next day the hunters returned carrying what they had hunted. Then they told their people that their brother was dead under the beaver-dam; and the people cried because the man who had gone under the beaver-dam was dead.

Then the head with the abalone-shells was put up on the beam over the door of the house, but the chief missed his son. Then his heart was heavy because he did not know what had happened: therefore the father said that his tribe should be without fire, and that they should wail while darkness was on them (?).

Then all the people in the two towns obeyed. Only the people of one house, that of the brothers, were those who did not obey. Every morning they kindled a fire. Then the chief sent a slave across to get fire from the house of the brothers who had killed the prince who had come to the young woman.

Then the slave entered, carrying that with which he was to get fire. Then he placed the end of that with which he was to get fire in the great fire of the murderers. Then he looked about in the house, but he did not see anything; but when that with which he got fire was burning, the slave took that with which he got fire and went out. When he was about to open the door, blood suddenly dripped on his instep, therefore he looked down. Behold, there was blood on his instep: therefore he suddenly shoved that with which he took fire into the snow and extinguished it. Then he entered again. Then he lighted again that with which he got fire.

Then the murderer asked, "What is the matter?" — "Nothing, chief. I really fell down on the ice. Therefore

nin!í' gan-sa-ts!ekts!a'ka na-gan-dū'olgū." Ada' wult g'ik dō'xtge na-dū'olkta<sup>0</sup>. Ada' wul hagul-kse'ret. Ada' wula man-ni'<sup>0</sup>tsget gesga lax-ô'sge leksâ'xtga<sup>0</sup>. Ada sa-ni'<sup>0</sup> ne-t!em-ga'usge ne-xâ'xtga<sup>0</sup>. Ada' wul sem-ku'lE-bâ'xtga<sup>0</sup>.

5 Adat sa-aiô'yisga ne-gan-dū'olgū. Ada wul pliâ'rsga na-xâ't gesga txanlî'sga gâ'<sup>0</sup>ga. Gan ada' wult sagait-qa'wuntga sem'â'g'ítga ne-wi-ts!a'ptga<sup>0</sup>. Ada wilt wus-wa'sga na-ga-gus-wul-dô'ugitgatga dił na-ga-hawula'wat. Ada wul dzaga-wâ'lxst gesga lax-dâ'u. Ada ge'redaxt  
10 gâ'<sup>0</sup>! gan-wulâ'gusga lğû'lgem y!ü'<sup>0</sup>tatga<sup>0</sup>. Adat ma'lida na-wai'k'at da wul hatla'xga wâ'lt gesga na'ksga na-wai'k'tga<sup>0</sup>.

Ada wilt (ksagâ'xga?) sem'â'g'íd gesga dem wul-dô'ugit-getga<sup>0</sup>. Adat wul anâ'xtga na-ne-wai'g'atga<sup>0</sup>. Ada wult  
15 sagait-qa'wunsga ndi-lep-ts!a'ptga<sup>0</sup>. Ada wula n-ne-wâ'<sup>0</sup>-dasga wul-dô'ugitgatga. Ada sem-wi-lê'oksem wul-dô'g'ít-gatga<sup>0</sup>. Ada sem-nage-iâ'<sup>0</sup>kt, lâ a'm sga-na'kt, ada la lu-g'â'xsga na-su-g'a'detga<sup>0</sup>. Ada xstâ'sge ne-wî-ts!a'psga sem'â'g'ítga<sup>0</sup>. Adat wul gwa'lk!ensga na-q!al-ts!a'ptga<sup>0</sup>.

20 A'lge gâ'<sup>0</sup> dze mâ'<sup>0</sup>nt g'am-k!â'lga sig'idemnâ'<sup>0</sup>xga dił lğû'lgem hanâ'<sup>0</sup>xtga. Ts!em-lâ'<sup>0</sup>bga wul lu-ye'retga<sup>0</sup>. Gauô' wâ'<sup>0</sup>sga sig'idemnâ'<sup>0</sup>xga<sup>0</sup>. Ada ladzi'belksga txanlî' gâ'<sup>0</sup> gesga g'al-ts!a'pga<sup>0</sup>. Ada wul kse'resga sig'idemnâ'<sup>0</sup>x gesga na-wul-lu-ye'retga dił k!â'lu lğû'lgem hanâ'<sup>0</sup>xtga<sup>0</sup>. Ada  
25 wula g'il-hau'li gâ'id spagait-ganga'nt asga wagait-g'il-hau'liga<sup>0</sup>. At k!uł-di-yâ'<sup>0</sup>sga wi-hau'tgetga asget a'usga n-ts!a'ptga dił txalpxdâ'lde kłge'rem y!ü'<sup>0</sup>tat gu lu-q'agansk't' in-lebelt-wâ'ltgetga<sup>0</sup>.

Ada' wul k!uł-wi-am-ha'ut gesga ha'utga, "Nâ'<sup>0</sup>! demt' in-na'ksga lğû'lges Gauô'?" Ada sa-gun-g'ipa'iksga lgu-ts!ü'<sup>0</sup>tsiga<sup>0</sup>. "N!e'ryu demt' in-na'ksga lğû'lgent, Gauô',"  
30 da-ya' lgu-ts!epsts!a'p. Adat ge'redaxtga sig'idemnâ'<sup>0</sup>xga, "Gâ't di-wulâ'yint, lams?" Ada' wul ha'usga ts!epsts!a'pga,

that with which I carried fire has been extinguished." Then he took again that with which he carried fire, and he went out slowly. Then he looked up above the doorway, and he suddenly saw the head of his master. Then he ran across.

Then he threw away that with which he had taken fire, and he told his master about everything. Therefore the chief called together the great town, and they dressed in their war garments and (took) their weapons. Then they went across over the ice. Then they asked why they had done so to the young man, and the brothers said because he had done badly to their brother's wife.

Then the chief asked them if they wanted to fight. The brothers agreed. They called together their own town, and the warriors met. Then there was a great battle. It lasted a very long time, and after some time the murderers were defeated. The great town of the chief won. Then they burned the town.

Nothing was left except one chieftainess and her daughter, who had hidden in a cave. The name of the chieftainess was Gauō'. When everything in the town was burned up, then the chieftainess and her daughter went out from where she had hidden. Then she went inland among the trees, way in the interior. She walked about, crying and wailing on account of her people and the four youths who had perished in the war.

Then she cried going about, and said, "Who will marry the daughter of Gauō'?" Then a little bird flew suddenly towards her. "I am the one who will marry the daughter of Gauō'," said the little Wren. Then the chieftainess asked him, "What can you do, son-in-law?" Then the

"Da ḥa gun-da'lpgada huk-se-wuli<sup>0</sup>nsga da dza'k!usgat, ḥa gik tgu-gipa'igu." Ada wul ha'utga, "Nda'da dem nī<sup>0</sup>dzu gā<sup>0</sup> ne-ha'un." Ada' wul k!uł-tgu-gipa'iksga ḥgu-ts!epts!a'pga<sup>0</sup>. Ada' wul ha'usga sig'idemnā<sup>0</sup>xga, "Qa'odił ha'un,  
5 ḥams. Ada' wul yā<sup>0</sup>n." Ada' wul sem-hagul-dā'ułsga ḥgu-ts!epts!a'pga<sup>0</sup>.

Ada' wul g·ik ha'ts!eksem ha'us Gauō' gesga nā<sup>0</sup> ḥa ha'utga<sup>0</sup>, "Nā'ɬ demt' in-na'ksga ḥgu<sup>0</sup>lges Gauō'?" Ada' wul gō'it!eksge ałdiga'usga<sup>0</sup>. "Gā<sup>0</sup>t di-wulā'yint, ḥams?"  
10 Ada ha'usga ałdiga'usga<sup>0</sup>, "Q!ā'xdu na-ga-ga'use g·ad ge'sga ga-t!em-ga'ustga<sup>0</sup>." Ada ha'us Gauō'ga<sup>0</sup>, "Nda'da dem k!a-nī<sup>0</sup>dzu." Ada wult gā<sup>0</sup>tga ałdiga'uset Gauō', adat q!ağasge ne-ga'ustga<sup>0</sup>. Ada wul ha'us Gauō', "Qa'odił ha'un, ḥams. Ada' wul yā<sup>0</sup>n." Ada sem-wul-hagul-dā'ułsga  
15 ałdiga'usga<sup>0</sup>.

Ada' wul g·ik ha'ts!eksem wī-ha'us Gauō'ga<sup>0</sup>, "Nā'ɬ demt' in-na'ksga ḥgu<sup>0</sup>lges Gauō'?" Ada' wul gō'it!eksge gesge'retsuga<sup>0</sup>. Ada' ha'utga<sup>0</sup>, "N!e'ryu demt' in-na'ksga ḥgu<sup>0</sup>lgent, Gauō'." Ada' wult ge'redexxtget Gauō'ga<sup>0</sup>,  
20 "Gā<sup>0</sup>t di-wulā'yint, ḥams?" Ada ha'usga ḥgu-gesge'retsuga, "A, Aks-yā'gwa dzī'us ḥa g·ik a'lg'igau a na-lī<sup>0</sup>deksen na-le-xst'ā<sup>0</sup>egad." Ada' wul ha'usga Gauō'ga<sup>0</sup>, "Nda'da dem nī<sup>0</sup>dzu." Ada' wul a'lg'ixsga ḥgu-gesge'retsuga<sup>0</sup>; sem-sa-ā'm da am-ha'utga<sup>0</sup>. Ada' wul ha'us Gauō', "Qa'odił ha'un,  
25 ḥams. Ada' wul yā<sup>0</sup>n." Ada' wul hagul-dā'ułsga ḥgu-gesge'retsuga<sup>0</sup>.

Ada' wul g·ik wī-am-ha'us Gauō'ga<sup>0</sup>, "Nā'ɬ demt' in-na'ksga ḥgu<sup>0</sup>lges Gauō'?" Ada' wul gō'it!eksge ḥgu-g·ilag·ā<sup>0</sup>. Ada' ha'utga<sup>0</sup>, "N!e'ryu demt' in-na'ksga ḥgu<sup>0</sup>lgent, Gauō'."  
30 Ada' wul ha'us Gauō'ga<sup>0</sup>, "Gā<sup>0</sup>t di-wulā'yint, ḥams?" Ada' wul ha'usga g·ilag·ā<sup>0</sup>ga<sup>0</sup>, "Hi-q'am-ḥa-g·ik-a'lg'igau, adat wulā'ida g·a'da ḥa dem sū'wundet." Adat wul ha'us Gauō' gesga g·ilag·ā<sup>0</sup>ga<sup>0</sup>, "Qa'odił ha'un, ḥams. Ada' wul yā<sup>0</sup>n." Ada' wul sem-hagul-dā'ułsga ḥgu-g·ilag·ā<sup>0</sup>ga<sup>0</sup>.

Wren said, "When the hunter gets near an animal, I fly around." Then she said, "Let me see what you say!" Then the little Wren flew about; and the chieftainess said, "Finish what you are talking about, son-in-law! Go!" Then the little Wren went away slowly.

Then Gauō' said again what she had said before: "Who is the one who will marry the daughter of Gauō'?" Then the Humming-Bird came. "What can you do, son-in-law?" Then the Humming-Bird said, "I pick the hair of people off their heads." Then Gauō' said, "Let me see!" Then the Humming-Bird went to Gauō' and picked off her hair. Then Gauō' said, "Finish what you are doing, son-in-law! Go!" Then the Humming-Bird went away slowly.

Then Gauō' shouted again, "Who is the one who will marry the daughter of Gauō'?" Then the Sparrow came, and said, "I am the one who will marry your daughter, Gauō'." Then Gauō' asked him, "What can you do, son-in-law?" Then the little Sparrow said, "When the dawn comes, I sing and waken the sleepers." Then Gauō' said, "Let me see!" Then the little Sparrow sang. His voice was beautiful. Then Gauō' said, "Finish what you are talking about, son-in-law! Go!" Then the little Sparrow went away slowly.

Gauō' shouted again, "Who is the one who will marry the daughter of Gauō'?" Then the Robin came, and said, "I am the one who will marry your daughter, Gauō'." Then Gauō' said, "What can you do, son-in-law?" The Robin said, "When I just begin to sing, the people know that it is summer." Then Gauō' said to the Robin, "Finish what you are talking about, son-in-law! Go!" Then the little Robin went away slowly.

Ada' wul ha'ts!eksem wi-am-ha'us Gauō', "Nā'ōl demt' īn-na'ksga īgū'īges Gauō'?" Ada' wul gō'it!eksga hawul-wulā'iga<sup>0</sup>. Ada ha'utga<sup>0</sup>, "N!e'ryu demt' īn-na'ksga īgū'īgent, Gauō'!" Ada' wul ha'us Gauō'ga<sup>0</sup>, "Gā't di-wulā'yīnt, 5 īams?" Ada ha'usga hawulwula'iga, "Ada hat!xga lax-ha't ḥa g'ik a'lg'igaut, ada g'ik wulā'ida g'a'da ḥa dem q'am-ā'm lax-ha'." Ada wul ha'us Gauō'ga<sup>0</sup>, "Nda'da dem kla-n!exn!u'yō a'lg'igan." Ada wul a'lg'ixsga hawulwula'iga<sup>0</sup>. Ada' wul ha'us Gauō' gesga hawulwula'iga, 10 "Qa'odił ha'un, īams. Ada' wul yā'ōn." Ada' wul sem-hagul-dā'ułsga hawulwula'iga<sup>0</sup>.

Ada' wul g'ik ha'ts!eksem wī-am-ha'utga<sup>0</sup>, "Nā'ōl demt' īn-na'ksga īgū'īges Gauō'?" Ada' wul gō'it!eksga gus-gwā'sga<sup>0</sup>. Ada ha'utga<sup>0</sup>, "N!e'ryu demt' īn-na'ksga īgū'īgent, Gauō'." Ada gikt ge'redexdet Gauō', "Gā't di-wulā'yīnt, īams?" Ada' wul ha'usga gusgwā'sga, "Gu'l dem ma'łdu dem hats!enā'ser g'ad, adat habe dem wul le're=dīsgat." Adat wul ha'us Gauō' gesga gusgwā'sga, "Nda'da dem k!a-nī'ōdzu." Ada' wul gun-nī'ōts!entga gusgwā'sga 20 ga-sgā'usga dā'a'xłgatga<sup>0</sup>. Ada' wul ha'utga, "Qa'odił ha'un, īams. Ada' wul yā'ōn." Ada' wul sem-hagul-dā'ułsga gusgwā'sga<sup>0</sup>.

Ada g'ap-wul-sta-iā'ōt gesga kluł-wī-am-ha'utga<sup>0</sup>. Ada' wul gō'it!eksga txanlı'sga wul-leks-g'ig'a'tsga ts!ō'ōtsga<sup>0</sup>; 25 ks-txalā'nt ada' wul dī-gō'it!eksa x-sgī'ōkga<sup>0</sup>. Ada ha'utga, "N!e'ryu demt' īn-na'ksga īgū'īgent, Gauō'." Ada' wul ge'redexetget Gauō', "Gā't dī-wulā'yīnt, īams?" Ada ha'usga x-sgī'ōkga<sup>0</sup>, "Ksa-q!ā'gau na-ga-wuli'ōl di-lebelt-wā'ltgu." Ada' wul ha'us Gauō', "Nda'da dem nī'ōdzu." Ada' wul ksa-30 īā'ōltxt na-ga-ħa'xse wī-x-sgī'ōkt. Adat gidi-gā'ōsga dza'k!usga<sup>0</sup>. Ada ksa-q!ā'gau na-wuli'ōl a ha-ts!a'xłges Gauō'. Ada' wul ha'ut gesga x-sgī'ōkga<sup>0</sup>, "Qa'odił ha'un, īams. Ada' wul yā'ōn." Ada' wul sem-hagul-dā'ułsga x-sgī'ōkga<sup>0</sup>.

Ada' wul g'ik gō'it!eksa txanlı'sga wul leks-gig'a'da

Then Gauō' shouted again, "Who is the one who will marry the daughter of Gauō'?" Then the Mocking-Bird came, and said, "I am the one who will marry your daughter, Gauō'." Then Gauō' said, "What can you, on your part, do, son-in-law?" Then the Mocking-Bird said, "I sing when the weather is bad." Then Gauō' said, "Let me hear your song!" Then the Mocking-Bird sang; and Gauō' said to the Mocking-Bird, "Finish what you are talking about, son-in-law! Go!" Then the Mocking-Bird went away slowly.

She shouted again, "Who is the one who will marry the daughter of Gauō'?" and the Bluejay came. He said, "I am the one who will marry your daughter, Gauō' ;" and Gauō' asked him again, "What can you, on your part, do, son-in-law?" and the Bluejay said, "I foretell good luck to the people when they go picking berries." Then Gauō' said to the Bluejay, "Let me see!" Then the Bluejay showed what he could accomplish. Then she said, "Finish what you are talking about, son-in-law! Go!" and the Bluejay went away slowly.

And she continued to go about crying, and all the different kinds of birds came; last of all came the Eagle. He said, "I am the one who will marry your daughter, Gauō'." Then Gauō' asked him, "What can you, on your part, do, son-in-law?" and the Eagle said, "I pick out the eyes of my enemies." And Gauō' said, "Let me see!" Then the Eagle stretched out his talons, caught an animal, and pulled out its eyes before Gauō'. Then she said to the Eagle, "Stop what you are talking about, son-in-law! Go!" Then the Eagle went away slowly.

Now all the different kinds of birds had come; and first

ts!ō'ts. Ada g'ap-ks-gâ'gat ge'redexdet Gauō' a gâ' dze wulā'yitga<sup>0</sup>. Ada hō'igigam dē'lemaxga txanlī'ōtga<sup>0</sup>. Wai, ada gik wul wī-am-ha'ut gesga ha'utga, "Nā'ł demt' īn-na'ksga ɬgū'ōłges Gauō'?" Ada' wul gatgō'it!Eksa ya'ts!Eks=5 gat. Ada' wul gō'it!Eksa dasx. Ada' wul ha'ut, "N!E'ryu demt' īn-na'ksga ɬgū'ōłgent, Gauō'." Ada't ge'redexdet Gauō', "Gâ't di-wulā'yint, ɬams?" Ada' ha'usga da'xsga<sup>0</sup>, "Man-bā'yu gan; ada na-ma'k'lil mā<sup>0</sup>q. Ada g'ik lebā'ōSE g'ad dat nī'ōdzu." Ada wul ha'us Gauō'ga<sup>0</sup>, "Nda'da dem 10 kla-nī'ōdzu." Ada wula man-bā'sga ɬgu-da'sx gesga lax- ga'nga<sup>0</sup>. Adat wul ma'k!ilsga mā'ōxga<sup>0</sup>. Adat wul ha'us Gauō' gesga ɬgu-da'sx, "Qa'odil ha'un, ɬams. Ada' wul yā<sup>0</sup>n." Ada' wul sem-hagul-dā'ułsga ɬgu-da'sxga<sup>0</sup>.

Ada' g'ik wul wī-am-ha'ut, "Nā'ł demt' īn-na'ksga ɬgū'ōł-15 ges Gauō'?" Ada' wul gō'it!Eksa ɬgu-stukł'n. Ada' wul ha'ut, "N!E'ryu demt' īn-na'ksga ɬgū'ōłgent, Gauō'." Ada't ge'redexdet Gauō', "Gâ't di-wulā'yint, ɬams?" Ada' ha'usga ɬgu-stukł'n, "Am-wa'ntu ts!a'lu, ada g'ik lebā'sa g'a'dga<sup>0</sup>." Ada wul ha'usga sigidemnā'ōxga<sup>0</sup>, "Nda'da dem k!a-nī'ōdzu." 20 Ada wul wa'ndetga stukł'nga ts!a'ltga<sup>0</sup>. Ada hē'ōtgasga na-kse-nałā'mga<sup>0</sup>. Ada' wul ha'us Gauō' gesga stukł'nga<sup>0</sup>, "Qa'odil ha'un, ɬams. Ada' wul yā<sup>0</sup>n." Ada wul sem-hagul-dā'ułsga ɬgu-stukł'nga<sup>0</sup>.

Ada g'ik wul wī-am-ha'ut, "Nā'ł demt' īn-na'ksga ɬgū'ōł-25 ges Gauō'?" Ada wul gō'it!Eksa a'utaga<sup>0</sup>. Ada wul ha'ut, "N!E'ryu demt' īn-na'ksga ɬgū'ōłgent, Gauō'." Ada't ge'redexdet Gauō', "Gâ't di-wulā'yint, ɬams?" Ada ha'usga a'utaga<sup>0</sup>, "K!al-hîsya'dzut' īn-lebelt-wā'ltgu da na-ts!ō'ōbu, ada g'ik txal-hō'ltga txanlī' txamâ't gesga ne-i'mu, ɬa g'ik 30 dza'ktga." Ada' wul ha'usga Gauō'ga<sup>0</sup>, "Nda'da dem nī'ōdzu." Adat wul k!uł-hîsya'tstga a'utaga txanlī' gâ'ō gesga ts!ō'ōptga<sup>0</sup>. Ada' wul ha'us Gauō' "Qa'odil ha'un, ɬams. Ada' wul yā<sup>0</sup>n." Ada' wul hagul-dā'ułsga a'utaga<sup>0</sup>.

Gauō' would ask them what they could do, and all answered in a similar way. Then she cried again, and said, "Who is the one who will marry the daughter of Gauō'?" Then the quadrupeds came. The Squirrel came, and said, "I am the one who will marry your daughter, Gauō'." Then Gauō' asked him, "What can you, on your part, do, son-in-law?" and the Squirrel said, "I go up a tree, and I scatter pine-nuts. Then the people are afraid when they see it." Then Gauō' said, "Let me see!" The little Squirrel ran up a tree and scattered about pine-nuts. Then Gauō' said to the little Squirrel, "Finish what you are talking about, son-in-law! Go!" Then the little Squirrel went away slowly.

Then she shouted again, "Who is the one who will marry the daughter of Gauō'?" Then the little Rabbit came, and said, "I am the one who will marry your daughter, Gauō'." Then Gauō' asked him, "What can you, on your part, do, son-in-law?" and the little Rabbit said, "I just open my eyes, and the people are afraid." Then the chieftainess said, "Let me see!" Then the Rabbit opened his eyes, standing on his hind-legs. Then Gauō' said to the Rabbit, "Finish what you are talking about, son-in-law! Go!" Then the little Rabbit went away slowly.

Then she cried again, "Who is the one who will marry the daughter of Gauō'?" The Porcupine came, and said, "I am the one who will marry your daughter, Gauō'." Then Gauō' asked him, "What can you, on your part, do, son-in-law?" and the Porcupine said, "I strike my enemy with my tail, and his whole body is full of my quills, and he dies." Then Gauō' said, "Let me see!" Then the Porcupine struck about everywhere with his tail; and Gauō' said, "Finish what you are talking about, son-in-law! Go!" Then the Porcupine went away slowly.

Ada' wul ha'ts!eksem wī-am-ha'us Gauō', "Nā'ł demt' īn-na'ksga ḥgū'łges Gauō'?" Ada' wul gō'it!eksga gwī'kga<sup>0</sup>. Ada' wul ha'utga<sup>0</sup>, "N!e'ryu demt' īn-na'ksga ḥgū'łgent, Gauō'." Adat ge'redexxtga sigidemnā'xga<sup>0</sup>, "Gā't di-wulā'=yānt, łams?" Ada' wul ha'usga gwī'kga<sup>0</sup>, "Lu-nī'dzu ts!em-g'amk, ada hasa'gau da n dem wulā'i dem wula yā' lax-ha' da dze Ṽa gā'msem." Ada' wul g·ik ha'ut gesga gwī'kga<sup>0</sup>, "Ndā'da dem nī'dzu gā ne-ha'un." Ada sa-lagait-gō'sga ḥgu-gwī'k gesga lax-lō'pga, at lu-nī'sga na-ts!ā'rsga 10 g'a'mkga<sup>0</sup>. Ada' wul ha'us Gauō', "Qa'odił ha'un, łams. Ada' wul yā'n." Ada' wul hagul-dā'ułsga gwī'kga<sup>0</sup>.

Ada' wul g·ik wī-am-ha'us Gauō', "Nā'ł demt' īn-na'ksga ḥgū'łges Gauō'?" Ada' wul gō'it!eksga wa'tslaga<sup>0</sup>. Ada' wul ha'utga<sup>0</sup>, "N!e'ryu demt' īn-na'ksga ḥgū'łgent, Gauō'." 15 Adat ge'redexdet, "Gā't di-wulā'yānt, łams!" Ada' wul ha'usga wa'tslaga<sup>0</sup>, "De-xswāxsgu di-lebelt-wa'lu da ts!em-a'ks gaks wi-lu-daqłenk." Ada' wul g·ik ha'utga sigidemnā'xga<sup>0</sup>, "Ndā'da dem nī'dzu gā ne-ha'un." Adat wul gā'łtga wa'tslaga ya'niga, adat wul de-xswā'xsget gesga 20 ts!em-a'ksga<sup>0</sup>. A'łga nakt da wi-lu-da'qłengesga ya'niga<sup>0</sup>. Ada' wul ha'us Gauō', "Qa'odił ha'un, łams. Ada' wul yā'n." Ada' wul hagul-dā'ułsga wa'tslaga<sup>0</sup>.

Ada' wul k!uł-wī-am-ha'ut gesga ha'utga<sup>0</sup>, "Nā'ł demt' īn-na'ksga ḥgū'łges Gauō'?" Ada gō'it!eksga sts!ā'lga<sup>0</sup>. 25 Ada ha'utga<sup>0</sup>, "N!e'ryu demt' īn-na'ksga ḥgū'łgent, Gauō'," da-ya'ga sts!ā'lga<sup>0</sup>. Adat ge'redexxtga sigidemnā'xga<sup>0</sup>, "Gā't di-wulā'yānt, łams!" Ada' wul ha'usga sts!ā'lga<sup>0</sup>, "Huk-gasgō'dzu ganga'n a ne-wā'nu hō'yu a lax-ō' lebelt-wā'lu." Ada' wul ha'us Gauō', "Ndā'da dem nī'dzu gā'ne-ha'un." Ada wult xts!e-gasgō'dzede sts!ā'lga ganga'n a ne-wā'ntga. Ada' wul ha'usga sigidemnā'xga<sup>0</sup>, "Qa'odił ha'un, łams. Ada' wul yā'n." Ada' wul sem-hagul-dā'ułsga 30 sts!ā'lga<sup>0</sup>.

Then Gauō' cried again, "Who is the one who will marry the daughter of Gauō'?" Then the Marmot came, and said, "I am the one who will marry your daughter, Gauō'." Then the chieftainess asked him, "What can you, on your part, do, son-in-law?" and the Marmot said, "I look into the sun when I wish to know what weather it will be the next winter." Then she said also to the Marmot, "Let me see what you are talking about!" Then the little Marmot jumped suddenly right up on a stone and looked into the [inside of the] sun. Then Gauō' said, "Finish what you are talking about, son-in-law! Go!" Then the Marmot went away slowly.

Then Gauō' cried again, "Who is the one who will marry the daughter of Gauō'?" Then the Land-Otter came, and said, "I am the one who will marry your daughter, Gauō'." Then she asked him, "What can you, on your part, do, son-in-law?" and the Otter said, "I dive with my enemy until he is drowned." Then the chieftainess said, "Let me see wat you are talking about!" Then the Otter took a marten and dived with it in the water. It was not long before the marten was drowned. Then Gauō' said, "Finish what you are talking about, son-in-law! Go!" Then the Otter went away slowly.

Then she went about again crying, and said, "Who is the one who will marry the daughter of Gauō'?" Then the Beaver came, and said, "I am the one who will marry your daughter, Gauō'." Thus said Beaver. Then the chieftainess asked him, "What can you, on your part, do, son-in-law?" and Beaver said, "I know how to cut trees with my teeth over my enemy." Then Gauō' said, "Let me see what you are talking about!" Then Beaver cut across trees with his teeth; and the chieftainess said, "Finish what you are talking about, son-in-law! Go!" Then Beaver went away slowly.

Ada' wul g·ik wī-am-ha'us Gauō', "Nā'ł demt' īn-na'ksga īgū'łges Gauō'?" Ada' wul gō'i't!eksga g·iba'uga<sup>0</sup>. Ada' wul ha'utga<sup>0</sup>, "N!e'ryu demt' īn-na'ksga īgū'łgent, Gauō'." Adat ge'redexxtget Gauō'ga<sup>0</sup>, "Gā't di-wulā'yint, ḥams?"

5 Ada' ha'usga g·iba'uga<sup>0</sup>, "Ne wā'nu hō'iyu a txan!i't' īn-lebelt-wā'ltgu." Ada' wul ha'us Gauō', "Ndā'da dem nī'ōdzu gā ne-ha'un." Ada' wult gidi-łā'łaxtga giba'uga txan!i'sga gā'ōga<sup>0</sup>. Ada' wul ha'us Gauō', "Qa'odił ha'un, ḥams. Ada' wul yā'n." Ada' wul sem-hagul-dā'ułsga

10 giba'uga<sup>0</sup>.

Ada' wul ste-hiā'ōtga<sup>0</sup>. Ada txan!i' wul leks-g·ig·a'da ya'ts!esga gatgō'it!ekset a demt na'ksga īgū'łges Gauō'. Adat ge'redexdet, ada' hō'i'g·igam dē'lemexgetga txan!i' a gā' wulwulā'itga<sup>0</sup>.

15 Ada' wul g·ik di-gō'it!eksga wī-medi'ōkga<sup>0</sup>. Ada' wul ha'utga<sup>0</sup>, "N!e'ryu demt' īn-na'ksga īgū'łgent, Gauō'." Adat ge'redexxtga sigidemnā'ōxga<sup>0</sup>, "Gā't di-wulā'yint, ḥams?" Ada' wul ha'usga wī-medi'ōkga<sup>0</sup>, "A'łge n mā'n di-lebelt-wā'lu a ne-wut!a-ga-k!ilā'yut, ada na-k'lı-dzełdza'łt, ada

20 na-k'lı-baxbā'ōq!alyu ga-t!em-ga'ustga<sup>0</sup> dił ga-tqamā'ōtga<sup>0</sup>." Ada' wul ha'us Gauō', "Ndā'da dem nī'ōdzu gā ne-ha'un." Ada sa-łū'ntisga wī-medi'ōkga<sup>0</sup>. Ada' wul g'ap-gā'pxansga yū'ōpga<sup>0</sup>. Adat kse-lī'ōp!el hū'ōset ā ts!em-yū'ōpt. Ada sem-bā'ōsga sigidemnā'ōxga<sup>0</sup>. Adat man-qalı'meksesga lax-

25 à'tga<sup>0</sup>. A'da a'łga xste'ltgetga<sup>0</sup>, ḥa āms sga-na'kt, ada' wul ha'utga<sup>0</sup>, "Qa'odił ha'un, ḥams. Ada' wul yā'n." Ada' wul sem-hagul-dā'ułsga wī-medi'ōkga<sup>0</sup>.

A'da a'łga g·ik gō'it!eksł dē'lemexga<sup>0</sup>, a wul ḥa ga'udi txan!i' ts!ū'ōts dił txan!i' ya'ts!esk. Ada' wul gik wī-am-

30 ha'utga<sup>0</sup>. Ada g·ik wagait a'łga gō'it!eksł dē'lemexga<sup>0</sup>. Ada g·ik ha'ts!eksem wī-am-ha'utga ḥa k!uli'ōsga ha'utga<sup>0</sup>. Ada wagait a'łga dē'lemexktga<sup>0</sup>. Ada' g·ik ha'utga ḥa txā'lpxsga ha'ut. Ada sa-gwa'lksiga tsa'mtiga<sup>0</sup>. Ada'

Then Gauō' cried again, "Who is the one who will marry the daughter of Gauō'?" Then Wolf came, and said, "I am the one who will marry your daughter, Gauō'." Then Gauō' asked him, "What can you, on your part, do, son-in-law?" Wolf said, "I use my teeth to kill all my enemies." Then Gauō' said, "Let me see what you are talking about!" and Wolf bit everything. Then Gauō' said, "Finish what you are talking about, son-in-law! Go!" Then Wolf went away slowly.

Then she continued to do so, and all kinds of animals came, who wanted to marry the daughter of Gauō'. Then she questioned them, and all answered in a similar way what they could do.

Then the great Grizzly Bear came, and said, "I am the one who will marry your daughter, Gauō'." And the chieftainess asked him, "What can you, on your part, do, son-in-law?" and the great Grizzly Bear answered, and said, "I do not spare my enemies with my great claws, and I eat them up, and I tear their heads and their bodies." Then Gauō' said, "Let me see what you are talking about." Then the great Grizzly Bear suddenly got angry, and pawed the ground, and tore up the roots in the ground. Then the chieftainess became afraid, and (Grizzly Bear) threw (the roots) upward. Then she did not make any noise; but after some time she said again, "Finish what you are talking about, son-in-law! Go!" Then the Great Grizzly Bear went away slowly.

Then nobody came and answered. All the birds and all the animals were finished. Then she shouted again, and again no answer came. Then she shouted again a third time, and again no answer came. Then she shouted again a fourth time. Then suddenly lightning flashed. She shouted again, "Who is the one who will marry the

ha'ts!eksem wī-am-hā'utga<sup>0</sup>, "Nā'ł demt' īn-na'ksga īgū<sup>0</sup>łges Gauō?" Ada' g·ik sa-lu-sga-gwa'lkt gesga ts:l'a'ltga<sup>0</sup>. Ada g·ik wī-am-hā'utga ḥa txa'lpsha sīsa-lu-gulgwa'lksga ts:l'a'mti-ga<sup>0</sup>, da sa-gun-hē<sup>0</sup>tgesga sū-p!a'sem y!ū<sup>0</sup>ta gesga awā<sup>0</sup>tga<sup>0</sup>, 5 hōi'g'igatga dū'lam la'kga na-wa'sgetga<sup>0</sup>.

Ada' wul ha'ut gesga sigidemnā<sup>0</sup>xga<sup>0</sup>, "T n!e'ryu demt' īn-na'ksga īgū<sup>0</sup>łgent, Gauō." Ada sem-wi-lē'ksem bā<sup>0</sup>stga<sup>0</sup>. Ada wul g·ik ge'redexsga su-p!a'sem y!ū<sup>0</sup>taga<sup>0</sup>, "Gā<sup>0</sup> di-wulā'yint, ḥams?" Ada' wul ha'usga su-p!a'sem y!ū<sup>0</sup>taga, 10 "A dze da' ḥa na na-wā'da wul-dō'ug'itgat ā lax-ha-l!ida'ltga<sup>0</sup>; ada g·ik gun-yā'yut; ada n tgu-bā'han an'ā'nu ḥa g·ik gā<sup>0</sup>k!eltgesga yū<sup>0</sup>pga<sup>0</sup>." Ada' wul ha'us Gauō, "Ndā'da dem nī<sup>0</sup>dzu." Ada' wul kse-łā<sup>0</sup>tesga an'ō'ntga<sup>0</sup>. Ada sa-txa-bā'hantga<sup>0</sup>. Ada' wul sa-g·a<sup>0</sup>k!eltgesga yū<sup>0</sup>p<sup>15</sup>ga<sup>0</sup>, dił txanlī' ganga'n man-ks-ta-qā'xge ne-ga-hū<sup>0</sup>stga<sup>0</sup>. Ada' wul ha'us Gauō'ga<sup>0</sup>, "Am me dem na'ksga īgū<sup>0</sup>łgu." Ada' wult na'ksgetga su-p!a'sem y!ū<sup>0</sup>ta.

Ada' wul ks-qā'gumt gā<sup>0</sup>sga ḥa'mstga, adat lu-t!ā<sup>0</sup>det gesga na-ts!em-ga-q!ā'it. Ada' g·ik di-lu-t!ā<sup>0</sup>sga na'kst-20 gesga n-na-stā'sga na-ga-q!ā'itga<sup>0</sup>. "Dze da' ḥa man-g·ipā'igi, ada g·ilā' dze kse-nē<sup>0</sup>tgen." (Nin!i' su-p!a'sem y!ū<sup>0</sup>ta gwa<sup>0</sup> tgi-wā<sup>0</sup>tget gesga lax-ha'ga<sup>0</sup>.) Ada' wul man-g·ipa'ikt gesga wagait-lax-ha'ga<sup>0</sup>; da wul sa-ksa-nī<sup>0</sup>tsgesga sigidemnā<sup>0</sup>xga<sup>0</sup>. Ada sa-tgi-laxla'xsga su-p!a'sem y!ū<sup>0</sup>ta gesga 25 lax-yū<sup>0</sup>pga<sup>0</sup>.

Ada' wulat semg·id yā'ułemxtga at wa-gun-kse-nī<sup>0</sup>tsget=ga<sup>0</sup>. Ada ḥa txā'lpxsge g·it wa-wā<sup>0</sup>ntga gan-łū<sup>0</sup>ntisga su-p!a'sem y!ū<sup>0</sup>taga. Adat man-da-gā<sup>0</sup>det gesga na-ts!u-wā<sup>0</sup>nsga q!ā'utsxantga gan. Adat kse-ts!ā<sup>0</sup>tēna anī<sup>0</sup>stga<sup>0</sup>. 30 Ada nī't wul lu-t!ā<sup>0</sup>desga hanā<sup>0</sup>xga<sup>0</sup>. Ada' wul ha'usga su-p!a'sem y!ū<sup>0</sup>taga<sup>0</sup>, "Dem na-amu'ksa k!uł-sa-wā'lxsedet n!e'ren."

Ada' wul man-g·ipā'ikt gesga lax-ha'ga<sup>0</sup>. Ada ḥa man-

daughter of Gauō'?" Again it suddenly flashed right across her face. She shouted a fifth time. Then lightning flashed just for a moment, and suddenly a young man stood near her. His garments were like tongues of fire.

Then he said to the chieftainess, "I am the one who will marry your daughter, Gauō'." Then she was very much afraid. But she asked the young man also, "What can you, on your part, do, son-in-law?" Then the young man said, "When I meet warriors on the battle-field, I go near, turn over my hand, and the earth turns over." Then Gauō' said, "Let me see!" Then he stretched out his hand and turned it over suddenly. Then the earth turned over, and all the trees turned upside down their roots. Then Gauō' said, "It is good if you marry my child." Then the young man married her.

He took first his mother-in-law and put her under one arm, and then he took also his wife and put her under his other arm. "When I fly up, don't look out!" (This young man had come down from the sky.) Then he flew up towards the sky, but the chieftainess suddenly looked out. Then the youth dropped down again to the ground.

Then he advised them strongly that they should not look out. She disobeyed a fourth time, therefore the young man became angry. Then he went up to the top of a tree, pulled out a branch, and that was where he put the woman in. Then the young man said, "Travellers shall always listen to you."<sup>1</sup>

Then he flew up to the sky, and he arrived up above

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<sup>1</sup> This is the reason why the branches of trees creak.

a'x̄lget gesga ne-wul-wa'<sup>0</sup>tgetga<sup>0</sup>, ada' wulat lek!ul-na'ks-gesga ḥgū'<sup>0</sup>lges Gauō'ga asga na-ts!em-wā'lbs ne-gwā'<sup>0</sup>tga<sup>0</sup>. Ada ḥa na'ga n-da-ga-nē'niksgetga<sup>0</sup>, ada' wul kse-kle'lsga klḡeresga su-pla'sem hanā'<sup>0</sup>xga, txalpxdā'lga y!<sup>ū</sup>'<sup>0</sup>taga, ada 5 t!epxadā'<sup>0</sup>l hanā'<sup>0</sup>nexga<sup>0</sup>. Ne-wā'<sup>0</sup>sga klabe-tge'relga sī'<sup>0</sup>lḡida wā'<sup>0</sup>tges Gumxmalad (?); ada na-aniyā'<sup>0</sup>dga A'aiyā'wuxk (?); ada na g·ik aniyā'<sup>0</sup>d wā'<sup>0</sup>tges Gumsasū'mada (?); ada na g·ik aniyā'<sup>0</sup>dga Ligi-yū'<sup>0</sup>n (?); ada wā'<sup>0</sup>sga hanā'naxga ks-qā'gada wā'<sup>0</sup>des Ksem-hamhā'm; ada ts!uwā'ng·id wā'<sup>0</sup>des Ksem-10 g·ilaxwilō'gōn.

Ada' wult dzepdzapdet n-iā'<sup>0</sup>tga txā'lpoxada wuwā'lb. Sī'lḡ·idat wul dza'ba (nagasūg·a'dem) g·a'mgem ā<sup>0</sup>tk; ada na-anyā'<sup>0</sup>tgat wul dza'ba (nagasūg·a'dem) biā'llest; ada na g·ik anyā'<sup>0</sup>tga da mā'xi; ada ts!uwā'ng·itga lax-ō'm di 15 (nagasūg·a'd) wadi-g·a'da wā'ltga<sup>0</sup>.

Nt' in-lebel-wā'ltga qal-ts!a'ba ḥa dzī'<sup>0</sup>biegelt, adat ḥa k!ā'<sup>0</sup>ltga nat' in-wula'gutga<sup>0</sup>, ada ḥā' wula qam-mī'<sup>0</sup>lksga na-ga-xstā'<sup>0</sup>tga<sup>0</sup>. G·idza txanlī' ā'<sup>0</sup>tgega qam-mī'<sup>0</sup>lk gesga g·ā'lexgesga de-gō'ibe g·a'mgem ā'<sup>0</sup>tga<sup>0</sup>.

20 Gan-ḥa g·ik k!e'relde ā<sup>0</sup>tk hi-yā'gu g·ik qam-mī'<sup>0</sup>lktga<sup>0</sup>. Ada wul wī-sa-gwa'ntga yē'<sup>0</sup>n a txanlī' lax-ts!apt. Sem-sa-n!exn!ō'<sup>0</sup>ksga wī-xsda'mxga gesga na-qal-wul-dzō'xsga lu-g·ā'g·atga<sup>0</sup>, hōi'g·igatga wī-ga-lipli'bem lax-ha'ga<sup>0</sup>. Txa'lpoxat n!exn!ō'sga xstā'mxtga<sup>0</sup>. Txā'lpoxa wā'ltga<sup>0</sup>.

25 Ada' wul sem-sa-ha'u k!ā'lde su-pla'sem y!<sup>ū</sup>'ta, "Ya-ī', am-sge'res doiłgisł (?) na-qal-ts!a'p dep wa-lā'ms g·ig·a'tk, dep wa-gagā'dem al'ā'lxsem nī na wī-qal-qal-ts!a'pseme gul."<sup>1</sup> Adat la-hē'lde na-līklē'ksem g·a'det a gu ha'u sumā'xsedit, op dza sa-gatgō'it!eksł leks-g·a'dem gā'<sup>0</sup>. Ada' 30 ḥā' wula ts!E'rsga yē'<sup>0</sup>nga<sup>0</sup>.

Ła hī-ganłā'<sup>0</sup>k, ada' wul ksā'xsga g·a'dga, at dzaganī'<sup>0</sup>dzesga qal-qal-ts!epts!a'pga<sup>0</sup>. Gakstahna'ga, sa-nī' wul

<sup>1</sup> This sentence is evidently wrong. The word doiłgisł (Tate, doiłthgishlh) is likely a misspelling or a transcription error.

at the place where he had come from. Then he remained married to the daughter of Gauō' in the house of his father. After they had been married some time, the young woman gave birth to children, — four boys and two girls. The name of the eldest boy was Gumxmalad (?), and the next one A'aiyā'wuxk (?), and the next one was named Gumdasū'mada (?), and the next one again Ligi-yū'n (?); and the name of the first girl was Hamhā'm-Woman, and the youngest one was named G'ilaxwilō'gōn-Woman.

And their grandfather built four houses. For the eldest one he made the carving of the moon; for the next one, the carving of the stars; for the next one, the rainbow; and for the youngest one, the Lax-ōm in the form of a man.

Of the enemies of the town that had been destroyed, one of them who had done it always played outside. Almost every night he played outside in the moonlight.

One night they began to play again. Then a heavy fog lay over the whole town. Suddenly they heard a loud noise where the old village had been destroyed, like thunder from the sky. Four times they heard the noise. Four times it did so. Then suddenly one of the young men said, "Hurrah! There is just a noise in the village of the silly people, of the brave people without minds, in the old town."<sup>1</sup> Then the old people forbade the young people to say so, lest something strange might happen. Much fog always remained.

When it began to be morning, the people went out again and looked across to the old town. Behold! suddenly

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and the end of the sentence are quite obscure, and the syntactic form does not seem to give good sense.

ma'xgesga txa'lpusatga wulwā'lbtga<sup>0</sup>. Si'lg·atga (nagasug·a'dem) g·a'mgem ā'tk; ada na-anyā'tga (nagasug·a'dem) biā'lest; ada na-anyā'tga (nagasug·a'dem) mā'xi; ada na g·ik anyā'tga (nagasug·a'dem) lax-ō'm wadi-g·a'da wālt.

5 Ninlī' wulwā'lb gwai na-tgi-da'uł desda ā'tgeda n dat n!ex-n!ū'sda wī-xstā'mxda nt' īn-hōi'g·iga sta-ga-lippli'bem lax-ha'da desda spagait-yē'nda<sup>0</sup>. Sem'ā'g·itga lax-ha'gat' īndza'besga luktā'entgat gesga wulwā'lbtga<sup>0</sup>. Ada tgi-da'ułt gesga ā'tgega<sup>0</sup> a'sga na-gal-wul-dzō'xtga, a'sga demt wul 10 dī'yiltget gesga nt' īn-lu-gā'gans dep n-iā'tga. Ada' dīl ninlī'sga g·ik t!epxadū'olda k!abe-tgere'lgem hanā'naxga<sup>0</sup>, demt' īn-haldā'utga dze da ḥa da'ltga. Ada g·ik k·linā'msga lgu-xbē'sgas dep n-iā'tga, su-wā'detgeł "tsluwa'n." Adat wul semg·id yīkyā'uxhemxget niā'tga, "A dze da ḥa na-

15 newā'dał dza wul-dū'g·itga, ada sem-dze ḥa g·a'bega ga-gā'tsem ḥam dem sem g·ik q!ā'gadet. Ada dem sa-tgu-bā'yū'bet. Ada dem di-txal-ks-ħer dem lebelt-wā'lksem."

Ninlī' wul hi-se-tlā'tge wul na-t!ełt!ā'la pta'xdat G·ispawutwa'da, lax-ha' wula wā'tgetga<sup>0</sup>; dīl gik lekla'xs ptaxt, 20 G·ispawutwa'da, dīl Lax-x-sgī'k, ḡanł Ğanha'da, ada Lax-g·ibū't.

Ni' ḥa nī'dze ne-g·a'desga qal-ts!a'pga gū na-ga-xstā'd gesga gi-k!ā'lḡa; ada semgal hasa'xt gesga demt nī'sga; gan-kłe-wā'lxstget ts!elā'yeretga<sup>0</sup>. Ada semgal ama-g·ig·a'ts-25 ga su-ma'xsem y!ū'taga, asga nt' īn-lu-q!ā'gans dep n-iā'tga. Gan ḥa k!e'reltga sa'ga, ada wul halDEM-q!ō'ls̄ga na ḥa qal-ts!a'pga asga dem k·līna-xsa'ntga<sup>0</sup>, a dem lebā'lsga txalpxdā'ltga su-ma'xsetga su-dzō'gatga<sup>0</sup>. Ada' wult anā'xt-ga<sup>0</sup>. Ninlī' gan-dzaga-wā'lxsga su-ma'xset na-su-dzō'gatga 30 asga dem xsa'ntga<sup>0</sup>.

Ada' wula se-wa'ntget gesga xsa'ntga<sup>0</sup>, ada' wult lebā'ltga lgu-ts!uwā'ng·itga Ligi-yū'nga wī-sem-ā'gitga<sup>0</sup> (dem di-lebā'lt-ga<sup>0</sup>). Ada' wult ksE-gā'dga lgu-ts!uwā'ngitga na-lgu-ha-

they saw four houses standing there, — that of the eldest with the carving of the moon, the next one with the carving of the stars, the next one with the carving of the rainbow, and again the next one with the carving of the Lax-ōm like a man. These houses had come down during the night, when they had heard in the fog the great noise like thunder from the sky. The chief in the sky was the one who had made the houses of his grand-children. They had come down during the night to their former dwelling-place to take revenge on those who had destroyed their grand-parents. And thus also (came) the two little girls who should cure them in the battle. And their grandfather had also given them a little box, which was called "ts!uwa'n;" and their grandfather had strongly advised them, "When you come to the meeting of the warriors and your heart gets discouraged, then open it again. Then the earth will suddenly turn over, and your enemies will be under it."

This was the beginning of the clan G·ispawutwa'da. They came from the sky, and the various clans, — the G·ispawutwa'da and the Eagles and the Ganha'da and the Wolves.

And the people of the town who had won the victory in olden times saw them, and wished to see them very much: therefore they went across on a visit. And the young men were very kind to those who had destroyed their grandfathers. So one day the people went across to the town to gamble with the four newly-arrived young men. Then they agreed. Therefore the young men who had just arrived went across to gamble.

When they started to gamble, the youngest one, Ligiyū'ōn, staked against the great chief. Then the youngest one took out his little club which his grandfather had

q!alā'gatga<sup>0</sup>, gu na-k·lina'ms n-iā'otga<sup>0</sup> as nī'ot asga dem ha-wulā'watga<sup>0</sup>. Ada' wul ha'usga sem'ā'g·it gesga īgu-wā'ml-gega, "A'īga dem di-ha-dza'kł k!abe-sesū'sem ya'ts!esga ne-wā'n." Ada mmā'mextga<sup>0</sup>. Ada nesga'tget, adat na-5 halā'g·ixtga<sup>0</sup>. Gan-sem-sa-gā'otga īgu-wā'mlgege na-īgu-ha-q!alā'gatga asga wult se-dzā'xtga sem'ā'g·itga<sup>0</sup>. "Yū'lı ne ya'dzen ada dem dza'gen." Ada sa-ha'usga sem'ā'g·itga<sup>0</sup>, "Wai, tl̄ı'n." Ada' wula ya'dzetga īgu-wā'mlgege n-t!Em-gā'ustga<sup>0</sup>. Ada kse-kłe'lsga na-wun-gā'usge wī-sem'ā'g·itga<sup>0</sup>.  
10 Ada dza'ktga<sup>0</sup>.

Ada' wul gik ha'ts!eksem wul-dō'ug·itgetga<sup>0</sup>. Ada lebelt-wā'ltga txa-k!e'reltga na-qal-ts!a'psga k!abe-txalpxdā'otga su-ma'xsem y!ū'ota, dil t!epxada'lıde hanā'nax at' īn-gwul-hahaldā'u ne-ga-łemkdi'otga<sup>0</sup>. Nī ḥa la-ma'xsgesga ga-gā'oda 15 txalpxdā'lıde y!ū'ota, ada' wult gā'otsga īgu-xbī'otsga, ada' wul q!ā'gatga<sup>0</sup>. Ada sa-tgu-bā' yū'ötet. Ada' lu-qlā'gasga na-lebelt-wā'ltga<sup>0</sup>. Ada xstā'otgesga wī-txal-qal-tsla'pga<sup>0</sup>.

Ada' wult k!uł-q!a-dā'ułt asga txan!i' wul-dzexdzō'gat asga demt dzabé ptā'xt asga meļa-k!e'relda qal-ts!a'pga.  
20 Amet la-hē'lıde na-g·a'desga k!e'reltga wul-dzō'xtga<sup>0</sup>, ada' g·ikt wul-dō'ug·itgetga<sup>0</sup>. Ada g·ik g·is-gā'otsga k!e'reltga wul-dzō'xtga<sup>0</sup>. Ada g·ikt bā'lı demt sa-na-ptā'otsga<sup>0</sup>. Gan amet anā'otsga, wul lu-bā'otsga<sup>0</sup>. Ada a'īga g·ik wul-dō'ug·itgetga<sup>0</sup>.

Ada' wul wagait-q!a-dā'ułt gesga G·id-ganē'itsga, dil 25 txan!i' ndat da wul lu-yīlya'ltgetga<sup>0</sup>. Ada gik wul q!a-dā'ułt gesga uks-dedā'ot at gap-sem-melman'lk!en dem se-na-ptā'xt gesga txan!i'sga qal-ts!eptsla'bem Ts!em-siā'nga<sup>0</sup>. Nin!i's dep gwai't' īn-sge'resga <sup>1</sup> txa'lpxatga wul-na-t!el!ta'la ptā'otsga<sup>0</sup>. Ks-qā'ga G·ispawutwa'da, ada' ḥa sem-hōi'g·i-30 gadat dem sagait-k!e'relsga dem wul na-tla'īga: ôl, nā'xł, g·a'mgem ā'tk, biā'lest, mā'xē, ada g·ik hē'lıde na awā'otsga<sup>0</sup>. Na-aniā'otsga<sup>0</sup> Lax-x-sgi'ötget, ada ḥa g·ik hōi'g·igadet dem sagait-k!e'relsga wul-na-t!ā'īga: x-sgi'ök, sts!ål, txa'u, ada

<sup>1</sup> Duncan prefers īn-se-tla'sga.

given to him when they had come down. Then the chief said to the boy, "You cannot even kill little birds with what you have;" and then he smiled and he made fun of him and laughed at him. Therefore the boy took his little club, because the chief had made him ashamed. "Suppose I should hit you, you would be dead!" and the chief said at once, "Go ahead!" Then the boy struck him over the head, and the brains of the great chief dropped out, and he was dead.

Then they fought again. The whole town fought together against the four youths; and the two women were the ones who at once cured their brothers; and when the four men lost courage, they took the little box and opened it, and suddenly the earth turned over, and their enemies were lost. Thus they gained the victory over the great town.

Then they went about among all the villages to make the clans in every village. If the people of a village refused, they made war again. Then they went from one village to another, and they tried again to make the clans among them. When they agreed, they went to them. Then they did not fight.

Then they went to the Tlingit everywhere and came back. Then they went southward along the coast to force all the villages of the Tsimshian to make the clans. Thus began the four clans: first the Gispawutwa'da, then they are together like one company, — Bear, Killer-Whale, Moon, Star, Rainbow, and many others; and next there are the Eagles, and they are also like one company, —

g·ik na-gā-ts!a'utga<sup>0</sup>. Qā<sup>0</sup>q, dił qanā'u, dił t!ē<sup>0</sup>ben, dił gamā'tsga, ada g·ik na-ga-ts!a'utga di-dza'baxsga Ganha=daga<sup>0</sup>. G·ibū<sup>0</sup>, dił gasgā<sup>0</sup>s, dił g·ik na-ga-ts!a'utga di-dza'baxsga Lax-g·ibū<sup>0</sup>ga<sup>0</sup>.

5 Nin!i'sga su-ma'xsem y!ū<sup>0</sup>ta gwait' īn-sem-wulā'i wul-dō'igit at g·it wā'ltga txanlī' wul-dzexdzō'gat. Ada q!ayim qa-xstā<sup>0</sup>tgesga txanlī' nda'ga. Na gant sagait-anā<sup>0</sup>xsga dem na-ptā<sup>0</sup>xtga<sup>0</sup>. Ada dem lep dedā' n dem ga-dza'pxsga mela-k!e'relde ptā<sup>0</sup>xtga<sup>0</sup>. Ada' ḥa qa'udisga n't dzepdza'psga  
10 na-ga-dza'pxtga<sup>0</sup> a txā'lpuxada wul-na-tla!t'a'ltga<sup>0</sup>. Ada lep-dadā<sup>0</sup>sga ne-ga-ayā'wuxsga ne-lep-wulwulā'isgetga<sup>0</sup>. Ada'  
15 a'lḡa dem dit-na'ksgeł n-di-lep-wula'isgetga<sup>0</sup>, a gap-txanlī' wul leks-g·ig'a'da dem ga-deldū<sup>0</sup>la gesga spagait-wul-dzex-dzō'gasga leks-dzexdzō'gatga<sup>0</sup>. Ada txanlī' dīldū<sup>0</sup>lsem  
20 gā<sup>0</sup>ga lu-wā'lt gesga ts!em-a'ksga, dił wā'lt gesga spagait-ganga'nga, dił lipā'igetga, ada se-nla'it!ekset a ptā<sup>0</sup>xt a gīl-  
25 ḡa'ikt, ada gił-ō'nt a ne-lep-dza'pxtga<sup>0</sup>. Līgi-ne-wā'sga gan-n-lā'idum ptā<sup>0</sup>xtga. Gant wulā'ida leks-ts!a'betga<sup>0</sup>  
30 semgal ha-dzexdzā'gat dze da lep-na'ksgesga n-lep-ptā<sup>0</sup>xtga<sup>0</sup>. Wai, ni<sup>0</sup> ḥa ga'udisget k!ina'msga ptā<sup>0</sup>xt gesga txanlī' qal-ts!apts!a'pga<sup>0</sup>.

Ada' g·ik wul wi-lē<sup>0</sup>ksem yā<sup>0</sup>ktga<sup>0</sup>. Ada' ḥa ga'udiitga<sup>0</sup>, ada' wul ha'ts!eksem g·ik g·it wā'ltgetga<sup>0</sup>. Adat ha'ts!eksem lu-q!ā'gangsa n-lebelt-wā'ltgatga<sup>0</sup>. Ada' wul ḥa gap-mā'lks  
35 n-iā<sup>0</sup>tga lax-ha'ga, dat wul ha'ts!eksem g·ik man-dō'xt gesga awa<sup>0</sup>tga<sup>0</sup> asga ḥa qa'udisga se-ne-ptā<sup>0</sup>gasga g·at a txanlī' wul-dzaxdzō'gat ā na-n!e'rem. Nin!i' gan-semg·id dā'ixsga wulalā'm wulwula'isgem, a wul sem'ā'g·idem lax-ha't' īn-k!ila'm deda k!lam. Ada ḥa ga'udi dep hō'ig·igan a dep  
40 dem wa-p!elō' wulalā'm a wul lebā<sup>0</sup>sem dem kū<sup>0</sup>ntisga sem'ā'g·idga a g·ad. Nin!i' gan semgalt ḥe'rderda ḥa g·ig·a'dḡa<sup>0</sup>.

Ada g·ik semgal huk-ga-lī<sup>0</sup>mitga<sup>0</sup>, lep-dadā' lī<sup>0</sup>mīxt

<sup>1</sup> Duncan prefers, instead of "a gap-txanlī'," "ts!u txanlī' de dem."

Eagle, Beaver, Halibut, and also others. Raven and Frog and Sea-Lion and Starfish and others are the crests of the Ganha'da; Wolf and Crane and others are the crests of the Wolves.

These young men were expert warriors, and fought in all the villages, and they won victories almost everywhere. Therefore they consented together to form the clans, and therefore every clan has its own crests, and all the towns have their crests in the four companies, and they have the customs regarding their relationships. They must not marry among their own relatives, although their languages are different in different villages. And they made all the living beings that are in the water, and in the woods, and that fly, signs of the clans, as tattooing on the chest and on the hand, to be their own crests. The name is also a sign of the clan. Therefore the other tribes know that it is very shameful when they marry in their own clan. Then they finished giving clans to all the tribes.

Then they made a great potlatch. After it was finished, they had still another war. Again they vanquished their enemies. Then their grandfather in heaven became uneasy, and took them up again to himself after they had finished making the clans in all the villages on our side. Therefore the law of relationship is very sacred, because the chief in heaven has given it to us; and if we stop acting accordingly and if we break the law, we are afraid that the chief will be angry with mankind. Therefore the former people observed the law rigidly.

And there are also expert singers. They have their

gesga da xstā<sup>0</sup>tgesga wul-dū<sup>0</sup>g·idga a ḥat wulā'isga klagatgi'at gesga txanlī' na-sela-na-ne-wā'datga<sup>0</sup>. Ada g·ik lep-dā' lī<sup>0</sup>mk ts!em-xsā'tga<sup>0</sup>; ada g·ik lī<sup>0</sup>mk yīkyā<sup>0</sup>kt, ada lī<sup>0</sup>mk huk-wig·a'tget ā ne-sī<sup>0</sup>p!ensgatga<sup>0</sup>. Ada lī<sup>0</sup>mk ā'i 5 gesga da dza'ga g·a'tga<sup>0</sup>. Ada g·ik dā' lī<sup>0</sup>mit gesga ḥa sger dza'k!wesget gu huk-ligi-wā'ltgetga<sup>0</sup>; ada nnār ḥa wul kse-laxla'xsga klabre-wā'młgega<sup>0</sup>. Ada g·ik lep-dā' lī<sup>0</sup>mk la-hā'ldga<sup>0</sup>; ada g·ik lep-dā' lī<sup>0</sup>mk halai'dga<sup>0</sup>; ada g·ik lep-dā' lī<sup>0</sup>mk ga-la'qt adat p!älsga sel-ptā<sup>0</sup>xtga<sup>0</sup>; ada 10 g·ik dā' lī<sup>0</sup>mk qam-mī<sup>0</sup>lksga su-ma'xsem g·a'tga<sup>0</sup>, dił da ūm lā'rtga<sup>0</sup>, ganł g·ap-tx'an!i' gā<sup>0</sup>. KSE-na-ga'nda lī<sup>0</sup>mi yā<sup>0</sup>detga, g·am-ligi-gū<sup>0</sup>p!el, ligi-k!ulē' a'lg'iga wut'a-wi-na'gem lī<sup>0</sup>miga<sup>0</sup>.

Ada gan di nā<sup>0</sup>łdet, hō'ig·igada wut'a-xbi<sup>0</sup>set. Ada 15 an'ōndet ha-t!ū<sup>0</sup>sa nā<sup>0</sup>łga<sup>0</sup>. Ada k!ā'la huk-lī<sup>0</sup>midet' in-deryā'gwa na-gan-lī<sup>0</sup>miga<sup>0</sup>. Ada ligi-ndat wula sū<sup>0</sup>da huk-lī<sup>0</sup>mida ne-qla<sup>0</sup>t, ninlī' wulalā'sga lī<sup>0</sup>mitga<sup>0</sup>. A'da a'mksa hanā'nga sem na-wul hō'i'am lī<sup>0</sup>mītga<sup>0</sup>; a'łga semt hō'it y!ū<sup>0</sup>ta, a'mksa ts!em-xsā<sup>0</sup>t dił ḥa ga'udi wul-dū<sup>0</sup>g·it<sup>20</sup>getga<sup>0</sup>. Ts!a-wā'lb dī-wul-lī<sup>0</sup>mi hanā'naga<sup>0</sup>, ada al k:a'l-gada y!ū<sup>0</sup>ta. A'mksa da wi-lē<sup>0</sup>ksem hala'ida sem'ā'g·itga<sup>0</sup>, adat se-lax-wā<sup>0</sup>setga ne-ts!a'pt ā na-man-stū<sup>0</sup>p!el wut!a-wā'lbtga<sup>0</sup>. Ada txanlī<sup>0</sup> ne-ksem-ts!a'psga sem'ā'g·itga k!e'relda qal-ts!a'ptga<sup>0</sup>, ada a'ma xpa-huk-wa'nt ge'sga 25 lax-wā<sup>0</sup>setga<sup>0</sup>. Adat hō'ig·iga wul xpa'ga gā<sup>0</sup>be wul ḥa ḥā'ntgedet ā lax-wā<sup>0</sup>setga, g·idze lu-da'beda ā<sup>0</sup>tk a'sga lī<sup>0</sup>mīt gesga wagait wul sā'ba' txanlī' nexeñō'xesge sem'=ā'g·itga<sup>0</sup>.

Lep-dedā' lī<sup>0</sup>mi meļa-k!e'relda ptā<sup>0</sup>xtga<sup>0</sup>. A'łga dit hi 30 ā<sup>0</sup>da na lī<sup>0</sup>misga leks-ptā<sup>0</sup>xt; amī wālt, ada gik da'ltga<sup>0</sup>. Ada g·ik wul-dū<sup>0</sup>g·itgetga<sup>0</sup>, dił leks-ptā<sup>0</sup>xdet' in-yā<sup>0</sup>de na-lī<sup>0</sup>mitga. Amī a'łga wul-dū<sup>0</sup>g·itget, ada am na-ma'xhe-ya'ts!et at ga-lī<sup>0</sup>mksesga na aā'm wā'ltga<sup>0</sup>, a'sga demt wula selem-da-a'xłga na-lī<sup>0</sup>mitga<sup>0</sup>.

own songs for victory in battle when they know the victors of all of those who met in battle; and they have certain songs for canoes, and songs for the potlatch, and songs of longing for friends; and they have mourning songs for the dead; and they have songs after the hunter has killed an animal, and lullabies for new-born children; and they have songs for gambling, and they have songs for dances, and they have songs for taking a name, and for ridiculing clan fellows; and they have songs for young people playing, and songs for trout-fishing and for everything. The songs have tunes only, and even long songs contain only two or three words.

And they have wooden drums like large boxes, and they beat the drum with the hand. One expert singer leads the song; and however the song-leader swings his rod, the singers follow. And only women are useful in songs; they do not use men much, only in the canoe and at the end of wars. In the house the women sing, and outside the men. Only when there is a great chief's dance, they make a platform in the rear of a large house. Then all the women of the town of the chief sit in rows on the platform, and move like crests of waves on the platform, and sing almost the whole length of the night, until all the mysteries of the chief are at an end.

And every clan has its own songs. Another clan does not use their songs. If they do so, they fight again, and there are battles again, with the foreign clan which uses their songs. If they do not fight, they scatter their wealth to get back their song.

Dił amit g'ik hô'ida k!e'relda ptā<sup>0</sup>xda na-dza'pxtga<sup>0</sup>, ada g'ik wul-dū<sup>0</sup>g'ítget, dił nin!i' na-maxłe-ya'ts!et a demt wula selem-da-a'xłga na-dza'pxtga<sup>0</sup>. Ada dī'l dat e<sup>0</sup>tgada leks-ptā<sup>0</sup>xda na-wā<sup>0</sup>tga<sup>0</sup>. Lep-dadā' ne-huwā<sup>0</sup> meła-k!e'relda 5 ptā<sup>0</sup>xt. Łgu'ksen leks-ptā<sup>0</sup>xt de demt hô'i ne-wā<sup>0</sup> wul-wulā'isgu. A'łga dem dit e<sup>0</sup>tgatga kłge'riu na-huwā<sup>0</sup> na-wulwulā'isgūga<sup>0</sup>; na-wā<sup>0</sup> n-di-wulwulā'isges nā<sup>0</sup>t, nin!i' di huwā<sup>0</sup>tga<sup>0</sup>.

Ada g'ik k!e'relda gā<sup>0</sup>. Kluli' na-huwā<sup>0</sup>sga k!ā'lida g'at 10 gesga sga-na'ga man-iā<sup>0</sup>tga<sup>0</sup>. Nin!i' n-di-lep-wulalā<sup>0</sup>tga<sup>0</sup>. Hī-kse-laxla'ga k!abe-tge'rełkgega<sup>0</sup>, dze da k!abe-tge'rełgem y!ū<sup>0</sup>ta, adat su-wā<sup>0</sup>detges G'inā's, amī' dze k!abe-hanā<sup>0</sup>x, adat Ga<sup>0</sup>wus. Adat na-wilā<sup>0</sup>sgesga y!ū<sup>0</sup>tat' īn-k'linā'm k!abe-tge'rełk a na-huwā<sup>0</sup>sga wula'isges nā<sup>0</sup>tga.

15 Ada ḥa su-p!a'stga<sup>0</sup>, adat g'ik e<sup>0</sup>tga g'ik k!e'relde wā<sup>0</sup>tga<sup>0</sup>. Ada ḥa g'ap-wi-lē<sup>0</sup>kstga<sup>0</sup>, adat wul g'ik lep-e<sup>0</sup>tga g'ik wī-lē<sup>0</sup>ksem wā<sup>0</sup>tga. Ts!em-wā<sup>0</sup>lb yā<sup>0</sup>kget t wul e<sup>0</sup>tga txan!i' huwā<sup>0</sup>t ā na-qā'ga dem ts!a-aam-wā<sup>0</sup>lt, ada wult e<sup>0</sup>tga nu-wā<sup>0</sup> g'at.

20 Nin!i' gana wulalā<sup>0</sup>tga<sup>0</sup> gu'ga gugulx-yā<sup>0</sup>t-sen ał wagait-wul-kse-wā<sup>0</sup>tgesga wul hī-se-t!ā<sup>0</sup>t gesga wagait-na-qā'ga dem g'ī<sup>0</sup>tgesga a'ksga<sup>0</sup>, da wul wagait g'a<sup>0</sup>wun.

Kstemā'sa qal-ts!epts!a'p, ada lep-wa'nsga ga-miā'ntga<sup>0</sup>. K!e'relda wul aks-iā<sup>0</sup> g'a'tda habā<sup>0</sup>lda k!ā<sup>0</sup>lda sem'ā'g'ítga<sup>0</sup>. 25 Nin!i' qal-ts!epts!a'bedu gwa<sup>0</sup><sup>1</sup>: G'ispaxlā<sup>0</sup>ts, G'it!andā', G'inax'ang'i<sup>0</sup>k, G'it-lā'n, G'idzaxłā<sup>0</sup>ł, G'it-dzi<sup>0</sup>s, G'it-wulg'a<sup>0</sup>ts, G'iludzā'r, G'inadā'ixs. Nin!i' kstemā'sa qal-ts!Epts'a'be gwa<sup>0</sup>.

G'am-ksa-txā'lpixa ptā<sup>0</sup>xda sagait-wulwulā'isgetga<sup>0</sup>. Lu-kse'rełgem qal-ts!a'ba Ts!em-sia'n t!ā<sup>0</sup>t gesga Mexł-a-qxā'ła. 30 Nin!i' wul dzō'xt gesga gā'msemga<sup>0</sup>; a di ḥa sū<sup>0</sup>ntga<sup>0</sup>, adat g'ik ha'be wul lū<sup>0</sup>disgetga<sup>0</sup>. ḥa gā'yim, adat g'ik ha'be K-lū'sems.

Ada txan!i' tgu-dzaxdzō'gat a tgūdū<sup>0</sup>n wī-qal-ts!a'bem

<sup>1</sup> Tate writes, Nin!i' qal-ts!a'ba sagait-k!e'rel.

And if one clan uses their crest, they fight, or then also they scatter their goods to get back their crest; and also when a foreign clan uses their name. Each clan has its names. A foreign clan cannot use the names of another family. My<sup>2</sup> child is not named from the names of my relatives. Its name is (that of) one of the relatives of its mother, and so are the other names.

And another thing: every person has three names until he grows up. That is their own custom. When a child is born, if it is a boy, it is named G'inā's; if it is a girl, it is called Ga'<sup>0</sup>wus; and a relative of a man gives the child the name of a relative of its mother.

And when it grows up, it is named with another name; and when it is really full-grown, then it names itself with a great name. They make a potlatch in the house when they take the names; and first they give away cloth, and then the person takes his name.

This custom has come down from generation to generation since the world began, before the Deluge, and comes down until now.

There are nine tribes, and each has its master. When a people increases, a chief takes charge of it. These are the tribes: G'ispaxlā'<sup>0</sup>ts, G·it!andā', G·inax'ang·ī'k, G·it-lā'n, G·idzaxlā'<sup>0</sup>l, G·it-dzī'<sup>0</sup>s, G·it-wulg·a'<sup>0</sup>ts, G·iludzā'r, G·inadā'īxs. These are the nine towns.

And there are only four clans, and they are all relatives. In the middle is the Tsimshian town Metlakahtla. There they live in winter; and when it is summer, they go to their hunting-grounds. In spring they go to Nass River.

And all the villages around the Tsimshian towns some-

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<sup>2</sup> It will be remembered that this text was written by a man.

Ts!Emsia'nga<sup>0</sup> qā'xpe sagait-qa'udi, G·it-xā'la, G·it-q!ā'<sup>0</sup>ta,  
 G·it-ts!elā'ser, N̄sqā'<sup>0</sup>, G·it-ksa'n. Ada G·idesdzū' xbi<sup>0</sup>.  
 Ts!Em-sia'n, ada g·ik xbi<sup>0</sup>-Wik·!ē'na. Ada txan!í' qal-  
 ts!Epts!a'b gwa<sup>0</sup> g·idze sagait k!E'rel na-al'a'lg·ixdet, ada  
 5 g·ik qal-ts!Epts!a'bet' ïn-dax-yā'<sup>0</sup>gwa wulalā'<sup>0</sup> gwa<sup>0</sup>.

Nin!í' gwai wul-sa-ba<sup>0</sup> ada'ogam Gauō' dił na-xbi<sup>0</sup>-wula-  
 lā'<sup>0</sup>m Ts!Emsia'n.

times meet, — G·it-xā'ḥa, G·it-q!ā'⁰ta, G·it-ts!elā'ser, Nîsqa'⁰, G·it-ksa'n. The G·idesdzū are half Tsimshian, half Wik·!ē'na; and all these towns have nearly the same language; and also these towns have these customs.

This is the end of the story of Gauō' and part of the customs of the Tsimshian.

#### 4. Adā'ugam a'uta ada sts!âl.

Asī lī-lu-tgu-yā'ōsga a'uta ā nē-dzō'ga wi-lē'ōksem t!ā'ōt a k!e'relga sa'ga<sup>0</sup>, ada al di-k!uł-lu-tgu-łā'ō wi-sts!â'l ā wi-ts!em-t!ā'ōt ā łgusge'retga<sup>0</sup>. Adat ya'dza n-wī-waxłt ā lax-a'kset. Ada g'ik sewā'xsget a sga-lu-ā'msga gā'ōdga<sup>0</sup>.

5 Da uks-hē'ōtga a'uta ā nē-dzō'ga a'kset, at nī<sup>0</sup> wul-huwā'l lep-łgusge'resga sts!â'l da lax-a'kset. Da sa-wī-am-ha'usga a'uta gesga sts!â'lga<sup>0</sup>, "Wai, nē-si'ōp!ensgī, qal a g'ē'ōt a wul dem k!a-a'lg'igau da k!wan." Adat nī'ō=dzētga sts!â'lget nī'ōtga<sup>0</sup>. Ada wul hagul-dzagam-ha'dekst  
10 gesga awa'ōtga<sup>0</sup>.

Wai, da' wula ha'usga a'uta ges nī'ōtga<sup>0</sup>: "Dem gun-nī'ōts!enu a k!wan n-di-lep-na-beba'gau a gwi'ōt." Nin!ī gan wul'am-yā'ōsga sts!â'lga<sup>0</sup>. Adat lu-yā'ōkesga txalā'nsga a'utaga<sup>0</sup>. Da łałt wā'ōdet, ła bax-a'xłget ā nē-miyā'n wī-  
15 sa'menga<sup>0</sup>.

Ada ha'usga a'uta gesga sts!â'lga, "Dze da bā'ōlden n-di-bebaxgā'ōdut, damxł; semgal ts!emā'ōtk, ada semgal amgā'ōg'īnsget. K!a-ā'm a txa-n!ī gā'ō wā'ldi ā haldi-dzō'=gatga<sup>0</sup>. Ām me dem dī-bā'ōltga, dāmxł dem gan-ā'ment."

20 Ada ylagai-sem-bā'ōse sts!â'lga<sup>0</sup>. Ada ksa-hē'ōtgēt-ga<sup>0</sup>. Adat man-nī'ō nē-ts!uwā'nsga wī-ga'ngā<sup>0</sup>.

Ada ha'utga<sup>0</sup>, "A'yīn, hawa'łga dze di-wā'lud." Y!lagai-txal-iā'ōt yā'mxda a'utaga<sup>0</sup>. "A'łga di-gā'ōt dem wān. A'łga di-t!ā'ōxłgetga. K!a-ā'm gesga lax-a'ksga<sup>0</sup>. Wai,  
25 dem nī'ōdzēn da k!ā'i. N!e'ryu dem ks-gā'ōgat," da-ya'ga a'utaga<sup>0</sup>. Ada' wul man-ła'ōg'axsgat gesga wī-ga'ngā<sup>0</sup>. Ada ła man-a'xłget gesga nē-ts!uwā'nsga wī-na'gēm ga'ntga<sup>0</sup>,

#### 4. Story of Porcupine and Beaver.

One day when Porcupine went about at the edge of a large lake, Great-Beaver was swimming about in the great lake, being happy. He struck the water with his big tail, dived, and was happy.

Then Porcupine was standing at the edge of the water, and saw how happy Beaver was on the water. Then Porcupine shouted to Bear, "O friend! come ashore, that I may speak to you for a while!" Then Beaver looked at him and swam slowly towards him.

Then Porcupine spoke to him: "I will show you my playground over there." Therefore Beaver went ashore, and followed Porcupine. When they got there, they arrived at the foot of a great spruce-tree.

Then Porcupine said to Beaver, "If you, on your part, try my playground, friend, (you will find it) very sweet and a good pastime. It is better than anything in the world. Try it, too, friend! You will find it good." But Beaver was very much afraid. He stood away from it, and looked up to the top of the great tree.

Then he said, "No, I never did this;" but Porcupine increased the bait. "Nothing will happen to you. It is not difficult. It is better than on the water. Look at me! I will go first." Thus said Porcupine. Then he climbed the great tree. When he came to the top of the great

ada lep-g·ileks-tgī-ô'igetga<sup>0</sup>, ada tgi-g·a'k!elt gesga ne-ga-ts!uwā'nsga an'anē'istga<sup>0</sup>; ā asī de-tgi-yā'kt gesga ne-ga-ts!uwā'nsga an'anē'istga da ha'utga<sup>0</sup>, "Nta-belā'x, nta-belā'x." Ada wul sa-ô'kst gesga lax-yū'pga<sup>0</sup>. Ada wul sa-halDEM-5 bā'pga<sup>0</sup>; a'lgā dī-sga'yīksgETga<sup>0</sup>.

Ada wul ha'ut gesga sts!â'lga<sup>0</sup>, "Wa, nī'dzenē, dāmxl? A'lgā di-gā't; a'lgā di-t!â'xlḡet. Wai, di-bā'k," da-ya'ga a'utaga<sup>0</sup>. "N dem man-gā'den." Ninlī' da wult anā'xtga sts!â'lga<sup>0</sup>. "Wai," da-ya'ga a'utaga<sup>0</sup>, "dax-iā'gwa t!EM-10 lā'niyut. N dem man-wa'lint." Ada wul wā'lsga sts!â'lga<sup>0</sup>; sem-xhem-da'mt gesga t!EM-lā'nisga sts!â'lga<sup>0</sup>. Adat man-dī-yā't gesga lax-ga'nga<sup>0</sup>. Ninlī' ḥa man-a'xlḡet gesga ne-sem-ts!uwā'nsga wī-na'gem ga'nga<sup>0</sup>.

Adat wul t!ā'detga a'utaga sts!â'l gesga q!â'tsgantga 15 anī'sgesga n-ts!uwā'nsga ga'nga<sup>0</sup>. Wai, ḥa sem-bā'sga sts!â'lga a wul a'lgā dīt wulā'il dem dax-yā'guł anī'stga<sup>0</sup>. A'mksa a'utat' īn-wulā'isga wulawā'ltga, a wul neknō'nksga na-ga-ḥa'xstga<sup>0</sup>.

"Wai," da-ya'ga a'utaga<sup>0</sup>. "Sem-g·id dax-yā'gwa anī'set, 20 damxl; dem al tgi-ks-gā'ganu." Ada wul wā'lsga sts!â'lga<sup>0</sup>. Adat sa-gal-â'tga a'utaga n-ts!uwā'nsga ga'nga<sup>0</sup>. Ada wul tgi-g·a'k!eltgetga<sup>0</sup>. Ada ḥa ninlī' a'lḡixt n ḥa ha'utga<sup>0</sup>, "Nta-bela'x." Ada wul sa-ô'kst gesga lax-yū'pga<sup>0</sup>. Ada wul sa-halDEM-bā'pga<sup>0</sup>. Ada wul ts!enl-yā'pga<sup>0</sup> a demt 25 wula nī'sga sts!â'l dze ḥa tgi-gō'it!Ekstga<sup>0</sup>.

Wai, ḥa sem-sū'lk!ensgesga sts!â'l, a a'sīt dax-yā'gwa ne-anī'sta lax-ga'nga<sup>0</sup>; da al k!uł-tgu-bā'sga a'uta gesga ne-miyā'nsga ga'nga<sup>0</sup>. Adat man-nī'sga na-sī'p!ensgetga<sup>0</sup>. Wai, ninlī'sge gan-ha'usge sts!â'lga<sup>0</sup>: "Semgal bā'senut 30 ô'p dze dza'gi." — "Ā, a'yīnt, damxl, a'lḡe dem di-wā'n. A'lḡe dem di-sga'iksgen; ama-qam-mī'lget. Nī' ḥa k!ā'i, a'lḡa dī-ha-dza'gi ts!u nī'ye da tgi-ô'ksut, da gap-a'lḡa dī-sga'iksgī; ha-tlī'n bā'lk." — "A'yīn lgu'ksanut," da-ya'ga sts!â'lga<sup>0</sup>. "Ada al gap-nda dī'm wula tgi-a'xlḡen, dze da

tree, he threw himself down; rolling down along the tips of the branches, he said, "Vessel of moss, vessel of moss!" Then he struck the ground, and he arose unhurt.

Then he said to Beaver, "Did you see me, friend? That is not difficult. You try it too!" Thus said Porcupine. "I will take you up." Then Beaver agreed. "Oh," said Porcupine, "hold fast to my neck! I will carry you up." Then Beaver did so. Beaver held firmly around his neck. Then he went up the tree with him. Thus they arrived on top of the tall tree.

Then Porcupine put Beaver down on a branch on top of the tree. Then Beaver was afraid, because he did not know how to hold on to the tree. Only Porcupine is the one who knows how to do it, for his claws are long.

"Go on!" said Porcupine. "Hold on to the branch firmly, friend! I'll go down first." Then Beaver did so. Then Porcupine let go of the top of the tree, and he rolled down. Then he said the following: "Vessel of moss!" He struck the ground and arose. Then he went a little distance away and looked at Beaver (to see) if he was coming down.

Then Beaver was dismayed while he was holding on to the branch of the tree, and Porcupine was running about at the foot of the tree. He looked up to his friend, and this is what Beaver said: "I am much afraid that I may die." — "Oh, no! friend, nothing will happen to you. You are not in danger. It is only good play. Look at me! I am not dead. Although I fell down, I am not hurt. Go on! Try it!" — "I cannot do it," said Beaver. "When you really come down, and when you reach the

la de tgi-yā'⁰gun, ada dze wul hau'un 'lax-lā'⁰b, lax-lā'⁰b.' Ada dem lī̄-ō'ksen da lax-bela'⁰gad."

Adat wul sa-gal-ā'⁰de wī-sts!ā'lḡa ani'⁰stga⁰. Ada la det tgi-yā'⁰kt, ada wul ayawā'⁰tga⁰ "lā'⁰b, lā'⁰b." Ada sa-ō'kst 5 gesga lax-yū'⁰ptga⁰. Ada wī-sge'retga⁰. Wai, lat nesga't=gatga a'utages nī'⁰tga⁰. "Banł gā'⁰den, wī-sts!ā'1; banł gā'⁰den." Adat wul<sup>1</sup> ktā'xsetge a'uta gesget gā'sga<sup>2</sup> n-ts!a'⁰ptga⁰. Da al sge'resga wī-sts!ā'1 gesga ne-miyā'nsga ga'nga⁰, ā dza'ktga⁰.

10 Ā'msga na'ktga⁰, da g'ik kse-nā'⁰lḡega stslā'lḡa⁰. Ada wu'lt gā'⁰ awā' ne-wā'lbem ts!em-a'kst ā da sem-płā'ksget-ga⁰. Ada naga sge'ret gesga si'⁰pget gesga n-ts!em-wā'lbta gu hē'⁰tget gesga na-se'relga t!āhga⁰, a wul hasa'ga sts!ā'1 da dem lu-t!ā'⁰t gesga ts!em-a'ksga⁰. La na'ksga si'⁰pgetga 15 da g'īdze mā'tgetga⁰. Txa-nlī' sat da g'ik txal-ia' a'mtga⁰. Wai, la sem-mā'tgetga⁰.

Ha-lli-gā'⁰tsge a'utaga dze la al dza'ksga stslā'lḡa⁰. Ni hi-yā'gwu lu-tgu-łā'sga sts!ā'lda xspa'u-wā'lḡet (?) ā lax-a'kset. Gakstahnā', a'uta uks-hē'⁰tget gesga lāx-meł'tḡem 20 kā'⁰xt at uks-nī'⁰sga wul lu-tgu-łā'⁰sga sts!ā'lḡa⁰. Da sa-wī-am-ha'usga ā'utaga⁰, "N!e'renī, damxł, me dadō'⁰lsenī?" da-ya'ga a'utaga⁰. "Gō'⁰ł k!u-wāłt," da-ya'ga sts!ā'lḡa, "łā' wula dedō'⁰lsut."

Wai, ninlī' ada wula wul'am-yā'⁰sga sts!ā'lḡa at gā'⁰ wul 25 uks-hē'tgesga a'uta gu uks-t!ā'⁰t gesga g'il-hau'li. "Wai, damxł, ām senł me k!a-dī-ba'ga n-dī-na-beba'gau a gwī'⁰t." — "A'yīn a'lḡa dī-hasa'gai, a wul a'lḡa dī-huk-ha'dęksī. Ninlī' gan-bā'⁰sut ā n dem bā'⁰ł op dze dza'gi." — "O, a'yīn," da-ya'ga sts!ā'lḡa⁰, "a'lḡe dem di-wā'n, k!a-t!ā'x̄lga 30 n-di-na-q!am-mī'⁰lgen, ada al semgal ā'mt ga k!ā'i. Dem ylagai-gan-sa'ksgen dze hī-lu-ma'ksgen ā ts!em-a'kset a da dem sem-sa'ksga txamā'en. N dem al wa'lint ā lax-ha-k!ā'yut, dze da bā'⁰sen," da-ya'ga sts!ā'lḡa⁰.

<sup>1</sup> Or Da wulat.

<sup>2</sup> Or gā'.

ground, say, ‘On the stone, on the stone!’ Then you will strike on moss.”

Then Great-Beaver let go of the branch; and while he was coming down, he shouted, “Stone, stone!” Then he struck the ground, and the great one lay there. Then Porcupine made fun of him. “Your belly is knocked out, Great-Beaver! your belly is knocked out!” Then Porcupine left him and went to his town; but Great-Beaver was lying at the foot of the tree, being dead.

After some time, Beaver began to breathe again. Then he went to his house in the water, feeling much pain. For a long time he lay sick in his house, which was in the middle of the lake, for Beaver likes to be in the water. After he had been sick for some time, he was almost well. Every day he got better. Then he was quite well again.

Porcupine thought that Beaver was dead. Beaver began to swim about on the water, and struck his tail on the water. Behold! Porcupine stood on the green grass near the shore, and looked out to where Beaver was swimming about. Then Porcupine shouted, “Is that you, friend? Are you alive?” Thus spoke Porcupine. “Certainly,” said Beaver, “I am always alive.”

Then Beaver went ashore to where Porcupine was standing on the shore, who was near the water [inland]. “O friend! suppose you taste for a while my playground over there.” — “I do not wish to do it, because I do not know how to swim. Therefore I am afraid to try it, lest I die.” — “Oh, no!” said Beaver, “nothing will happen to you. Your play is harder, but this is very good for me. You will be very clean when you stand in the water. Your body will be very clean. I will carry you on my back if you are afraid.” Thus said Beaver.

Ninlī' gan-gun-yā'ōsga a'ut gesga awā'tga<sup>0</sup>. Ada ha'usga sts!â'la, "Xlēm-da'm t!em-lā'niyut. Ada me txal-gwā'ōn ts!a'gande ts!em-t!i'yut ā dem wul wa-ts!elem-a'x̄ga a'ks̄et ā ts!em-ts!a'gan," da-ya'ga sts!â'l gesga a'utaga<sup>0</sup>. "Ami 5 dze ḥa me-g·a'lkse dze dem lu-da'kłxangan, dam dem wul ɻapga'ōp!el hak!â'ōyut, n da dem wulwulā'it; ada dem wul g·a'benu. Wai, wa, ḥa dem k·lā'nut, xlēm-da'm t!em-la'niut."

Ada wul lu-tgu-ɻā'ōsga wī-sts!â'l gesga wī-ts!em-t!â'ōhga<sup>0</sup>, a l!i-t!â'ōsga a'uta gesga lax-hak!â'ōtga<sup>0</sup>. Sa-galkse-ts!i'ōnt 10 gesga a'ks̄et ḥa g·i'k sa-g·a'bentga<sup>0</sup>. Gū'ōp!eltga wā'ltga<sup>0</sup>. Nin!i' da wul sem-txal-yā'ō bā'ōsga a'utaga<sup>0</sup>. Wai leg'ul-swā'ōxsgesga sts!â'lga<sup>0</sup>. Ada ne-qâ'ga dem wā'ltga de ya'dz̄etga na-wa'x̄lt gesga lax-a'ksga<sup>0</sup>. Da' wula sem-xlnahahē'ōtget a na-s'iā'ndesga tlā'hga<sup>0</sup>.

15 Wai, ḥa dem q!ô'dzegasga a'utaga<sup>0</sup>, hī-swā'xsgesga sts!â'ōl=ga<sup>0</sup> de al na-q!apq!â'ōp!eldesga a'utaga hak!â'ōsga sts!â'lga<sup>0</sup>. A'lḡet nī'sagā'tgegtga sts!â'ōlga<sup>0</sup>. G'ap-xlna-hehē'ōtget a ne-s'iā'ndesga wī-t!â'hga<sup>0</sup>.

Na'kga lu-wā'lt gesga gwa'sga, su-g·a'ōwun de g·a'bentga<sup>0</sup>. 20 Adat sa-wul'am-ô'i ne gam-dza'ksga l̄gu-a'uta ā l̄gu-lax-leks-t!â'ō, lebagait-kse-t!â'ōt gesga ne-se'relksga wī-t!â'hga<sup>0</sup>. Dat al wul gâ'ōsga ne-wā'lptga<sup>0</sup>.

Ada al sger l̄gu-dza'gum a'uta gesga gwa'sga<sup>0</sup>. Nin!i' ḥa kse-gwa'ntge g·a'mget, dat l!i-gū wul sge'resga a'utaga<sup>0</sup>, 25 ḥa sem-gū'ōtga g·a'mkga, a'utaga, ni g·a'mksga g·a'mgem dzī'uset, gan gik dedū'ōlstga<sup>0</sup>. Da wul haldem-bā'ōtga<sup>0</sup>. Adat tgu-yā'ōt gesga l̄gu-leks-t!â'ōga<sup>0</sup>, ada sem-kūtī'ōtga<sup>0</sup>. Ada nda' dze dzaga-yā'ōget gesga demt qâ'ōsga g·il-hau'=litga<sup>0</sup>. Ada' wul l!i-t!â'ōt gesga ne-se'relksga leks-t!â'ōga<sup>0</sup>. 30 Ada' wul wī-hā'utgegtga<sup>0</sup>. Ada lu-t!â'ōx̄gesga gâ'ōtga<sup>0</sup>.

Ada' wul q!a'xt gesga lī'ōmitga<sup>0</sup>. Ada' ninlī' gwai'ga lī'ōmitga<sup>0</sup>:

"Ligi-gulgwa'lge lax-ha'. Gulgwa'lk g·ap-hadahau'yu k!abe-kłge'ryut."

Ada asī' hi-yā'ōksga lī'ōmitga<sup>0</sup>, da gōi't!eksga ts!a'mti gesga

That was the reason why Porcupine went to him. Then Beaver said, "Hold around my neck. Put your nose on the nape of my neck, that the water may not get into your nose." Thus said Beaver to Porcupine. "If you should feel that you are beginning to drown, scratch my back, that I may know; then I will emerge. Now, then, I'll go! Hold on to my neck!"

Then Great-Beaver went about in the great lake, and Porcupine was on his back. Then he went through the water, and he came up again. Twice he did so. Then the fear of Porcupine increased very much. Then Beaver dived for a long time. Before he did so, he struck the water with his tail. Then he stood right down to the bottom of the lake.

Porcupine was almost about to die, when Beaver began to dive; and Porcupine scratched the back of Beaver, but Beaver did not mind it. He stood right down to the bottom of the great lake.

He staid there for a long time, and only then he came up. Then he threw little Porcupine, who was almost dead, on a little island right in the middle of the great lake. Then he went to his house.

Then the little dead Porcupine lay there; (but) when the sun rose, (his rays) struck Porcupine, who was lying there; and when the heat really struck Porcupine, he came to life again. He arose. Then he went about on the little island, and he was very hungry, (but) he had no way to go ashore. Then he sat down in the middle of the island and cried, and his heart was heavy.

Then he opened his song, and this was his song: —

"The sky is burning here and there, burning are my dear children."

When he began to sing, lightning came from the north.

txa-gisi-yā'ōsk. Ada gisi-gulgwa'lktga<sup>0</sup>. Ada ga'ni-wula  
lī'ōmitga<sup>0</sup>. Wai, ḥa gwa'ntgesga gisi-yā'ōskget gā'ōwun;  
ada wul gwa'tḡtga<sup>0</sup>. Ada' wul txal-yā'ōsga bā'ōskga<sup>0</sup>. Ada  
ḥa se'relksga ā'ōtgega<sup>0</sup>, da s̄em-txal-yā'ō wī-gatgā'tgesga  
5 bā'ōskga<sup>0</sup>. Ada' wul uks-ḥā'ōltgesga dā'u ā n-dzō'gasga  
a'ksga<sup>0</sup>. Ada x-q'an-ga'udisga lax-ha'g<sup>0</sup>a. Ałga sat; ksa-  
lax-ha'm gā'ōmsem. Ada semga'l gwa'tkga<sup>0</sup>; ada' wul  
lī-dā'u txanlı'sga wī-lax-t!ā'hga<sup>0</sup>.

Ada' wul dzaga-iā'sga ā'utaga<sup>0</sup>, at dzaga-gā'ō ne-sem-lax-  
10 yū'ōptga<sup>0</sup>. Ada' al wul wagait-tgi-da'ułsga wī-sts!ā'l gesga  
n-s'iā'ndesga wul lu-ḥa'psga a'ks gesga wi-t!ā'ōhga<sup>0</sup>; da alt  
gā'tga ā'utaga ne-wā'lbtga<sup>0</sup>. Sem-hagul-yā'ōtga<sup>0</sup>. Hōltga  
ba'nt gesga a'ksga<sup>0</sup>, ada gani-wula benem-xsi'ōtgetga<sup>0</sup>. Da  
wul lu-q!a'gasga gā'ōd a demt dza'gusga sts!ā'ōlga dze k!e'=  
15 reldeł sa'ga ā dze da' ḥa ā'mtga<sup>0</sup>. Sem-na'kga si'ōpḡt  
gesga n-ts!em-ts!a'pt gesga ts!em-łā'ōbga<sup>0</sup>. Da al dzī'ōlksgē  
dā'uga<sup>0</sup>.

Da al ḡik lu-tgu-łā'ōsga wī-sts!ā'lga<sup>0</sup> ā lu-ā'm gā'ōtga<sup>0</sup>,  
dat wul bā'ōltga a'utaga demt sa-q'an-da'ułsga gā'ōtga<sup>0</sup>.  
20 Nin!i' gana ks̄eret gesga n-ts!a'ptga<sup>0</sup>. Adat nī'ōsga wul  
lu-tgu-łā'ōsga wī-sts!ā'ōl gesga n-dzō'gasga a'ksga<sup>0</sup>. Ada'  
wul ha'usga a'utaga, "N!E'renī, damxł?" — "Ā, hiā'gwa  
ne-se-lu-ā'm gā'ōdu da wī-ts!em-t!ā'gwa<sup>0</sup>." — "K!a-wul'am-  
yā'ōn, n dem k!a-dedā'lgan da gwa<sup>0</sup>." Da a'l ha'usga  
25 sts!ā'lga<sup>0</sup>, "Semgal ma'lanut a dem ya'ltgu da ne-wā'lbut,  
łān dze gā'ōn. Ada n dem nī'ōdzēn dze k!e'reldeł sa."  
Nin!i' dat wul k!da'xs̄etga sts!ā'lga a'utaga<sup>0</sup>. Ada sem-  
łū'ōntisga a'utaga<sup>0</sup>. Ada ałge ḡik nde-wutwā'ōdatga<sup>0</sup>.  
Nin!i' wul sa-bā'sga adā'wuxga<sup>0</sup>.

Then it burned down river. He continued to sing. The north wind arose now, and it was cold. Then the wind increased. At midnight the wind had come to be very strong. Then ice stretched across to the shore of the water, and the sky was quite clear. There were no clouds. There was only a winter sky. It was very cold, and the whole lake was covered with ice.

Then Porcupine went across, and went across to his country; but Great-Beaver went right down to the bottom, where the water of the great lake was deep, but Porcupine went to his house. He went very slowly. His stomach was full of water, and he always felt like vomiting. He longed to kill Beaver some day when he should be well. He was sick for a long time in his house in a cave. Then the ice melted.

But Great-Beaver was swimming about again, being happy, while Porcupine tried to cure himself. Therefore he went out of his town, and he saw Great-Beaver swimming about at the edge of the water. Then Porcupine said, "Is it you, friend?" — "Yes, I am happy in the great lake here." — "Come ashore for a while! I should like to talk to you." But Beaver said, "I am very much in a hurry to return to my house. I cannot go to you. I shall see you some other day." That was when Beaver left Porcupine. Then Porcupine was very angry, and they did not meet again. That is the end of the story.

## 5. Ada'ugam a'utaga.

Nin!í'sga ḥa ksí'utga<sup>0</sup> a ḥa wa'nsga txan!í'sga ya'ts!es-  
gesga na-ga-ts!em-ts!a'ptga<sup>0</sup>. Da wula dí-t!á<sup>0</sup>sga wí-medi<sup>0</sup>k  
gesga n-di-ts!a'pt a dza wí-gá'msemga<sup>0</sup>. Ada ga'ni-wula  
gwa'ntgesga wā'sga<sup>0</sup>, da g'ik lu-la<sup>0</sup>wa'l ne-ts!em-ts!a'psga  
5 wí-medi<sup>0</sup>kga<sup>0</sup>. Ada g'ik lō'gaks gesga n-lí<sup>0</sup>tga<sup>0</sup>. Ada  
semgal lu-há<sup>0</sup>xgesga gá<sup>0</sup>t gesga sga-na'ksga wā<sup>0</sup>stga<sup>0</sup>.  
Ninlí' gan kse-t!á<sup>0</sup>t gesga ne-txa-a'gasga n-ts!a'ptga<sup>0</sup>. At  
ní<sup>0</sup> līgi-lep-gá<sup>0</sup> gesga kndo<sup>0</sup>ntga<sup>0</sup>.

Ada así det!á<sup>0</sup>t gesga gwa'sga, gakstatná<sup>0</sup>ga a'utaga  
10 gun-hé<sup>0</sup>tget gesga awá<sup>0</sup>tga<sup>0</sup>. Asít sga-yá<sup>0</sup>t gesga n-leksá'=  
gasge n-ts!a'psge wí-medi<sup>0</sup>kga<sup>0</sup>, ada' wul ha'usga wí-me-  
di<sup>0</sup>kga<sup>0</sup>, "Ts!í<sup>0</sup>na g·é<sup>0</sup>t, n-sí<sup>0</sup>p!ensgí. Me dem k!a-xdí<sup>0</sup>yut."  
Ninlí' gan da' wula ts!í<sup>0</sup>nsga a'ut gesga awá<sup>0</sup>sga wí-  
medi<sup>0</sup>kga<sup>0</sup>.

15 Adá' wula wí-se-la'ksesga wí-medi<sup>0</sup>kga<sup>0</sup>; adat sa-gá<sup>0</sup>sga  
ḥgu-a'utaga<sup>0</sup>. Adat dekda'klesga ga-sesi<sup>0</sup>tga<sup>0</sup> dił ga-an'ó'nt-  
ga<sup>0</sup>. Adat hał-sge'ret gesga dzó'gasga la'ktga<sup>0</sup>. Adat wul  
gwa'lk!ensga hak!á<sup>0</sup>sga ḥgu-a'utga. Ní ada' wul ha'usga  
wí-medi<sup>0</sup>k asga ḥgu-a'ut gesga ḥa gwa'lksga n-lí<sup>0</sup>m ha-  
20 k!á<sup>0</sup>t-ga<sup>0</sup>. "(Siksú'an ní<sup>0</sup> ḥgu-sí<sup>0</sup>ta gu)<sup>1</sup> duu," da-ya'ga  
wí-medi<sup>0</sup>kga<sup>0</sup>. "Dem wā'lud," da-ya'ga a'utaga<sup>0</sup>. "Sem'a'=  
g'id, ḥū'en deda'klut, ada dem wul wā'lu da ne-há'unt."

Y!agai-a'ḥget nesegá'tga wí-medi<sup>0</sup>kga ha'usga<sup>0</sup> ḥgu-a'uta  
gas ní<sup>0</sup>tga<sup>0</sup>, a wul semgal wí-gatg'a'tga<sup>0</sup>. Ní<sup>0</sup>tga k!a-  
25 gatg'a'det gesga txan!í<sup>0</sup>sga ya'ts!eskga<sup>0</sup>. Ninlí' gan-a'ḥget  
n!exn!ū' k!abe-ha'usga ḥgu-a'ut ges ní<sup>0</sup>tga<sup>0</sup>. Semgal wi-

<sup>1</sup> Or Siksú'ana ḥgu-sitduuk. The sentence is unintelligible.

## 5. Story of the Porcupine.

It was when it was fall, and all the animals were in their towns. Then Great-Grizzly-Bear was also in his town because it was mid-winter. Then rain came down and dropped into the den [town] of Great-Grizzly-Bear, whose fur was wet; and he was much annoyed on account of the long rain. Therefore he sat outside of the door of his den and looked about for something.

While he was sitting there, behold! Porcupine went towards him. As he passed the door of Great-Grizzly-Bear's den, Grizzly-Bear said, "Come in, friend! Come in, friend! You shall eat with me." Therefore Porcupine entered the den of Grizzly-Bear.

Then Great-Grizzly-Bear made a great fire. He took little Porcupine, tied his feet and hands, and put him by the side of the fire. Then Porcupine's back was burned by the fire. Great-Grizzly-Bear said, "? ? ? du-u, du-u!" Thus said Great-Grizzly-Bear. "I shall do so," said Porcupine. "O chief! untie my bands, then I will do what you say."

But Great-Grizzly-Bear did not mind what little Porcupine said to him, because he is very strong. He is the strongest among all the animals, therefore he did not listen to what little Porcupine said to him. He was very

ā'dzēksga<sup>0</sup>, adat g·ik lagauk-kłā'xsət gesga ts!em-n-la'ktga<sup>0</sup>. “(Siksū’ana īgu-sitdukuk)<sup>1</sup> duu duu,” da-ya’ga wī-medi<sup>0</sup>k a’sgat nsga’tgesga īgu-ā’utaga<sup>0</sup>. Ada g·ik ha’ts!eksem gwa’lksga n-li<sup>0</sup>m hak!ā’sga a’utaga<sup>0</sup>. Nin!i’ gana wāl ne-5 ga-hak!ā’txanlī’sga a’utga<sup>0</sup> g·a’wun.

Wäi, ḥa ala’sgusge īgu-gwā<sup>0</sup>m ya’ts!eskga<sup>0</sup> ada ḥa dem dzakt, a wul da da’lbeksga na-anā’sem hak!ā’tga<sup>0</sup>, ada wul ha’ut gesga wī-medi<sup>0</sup>kga<sup>0</sup>, “G’am-gā’dena k!ā’i, sem’ā=g·id, ḥa dem wā’lu da n-ha’un,” dat g·ap-g·ik lagauk-kłā’x=10 setga wī-medi<sup>0</sup>k gesga ts!em-n-la’ktga<sup>0</sup>, asga ha’ut gesga sī’-di-ha’utga<sup>0</sup>, “(Siksū’ana īgu-sitdukuk)<sup>1</sup> duu duu.”

Wi-hē’ldet wilā’gutga wī-medi<sup>0</sup>kga<sup>0</sup>. Ada ḥa dem dza’ks=ga īgu-gwā<sup>0</sup>m a’utaga dat wul sa-kse-ō’it gesga txa-a’xsga n-ts!a’ptga<sup>0</sup>. Nin!i’ k!abe-wul-na’ksga sge’retga<sup>0</sup>, adat ḥat 15 q!ā’gasga n-ts!a’ltga<sup>0</sup>. Adat wul bā’lde dem yā<sup>0</sup>tga<sup>0</sup>, semgal wā’mxgetga txa-nlī’sga txamā<sup>0</sup>tga<sup>0</sup>. Da wul k!abe-ha’utga<sup>0</sup>, “N gan-wī-sa-dzā’gan wī-gatg·a’dem medi<sup>0</sup>k. G·ilā’ dze ha’un a dze da ḥa lu-txal-dā’un a awā<sup>0</sup>n.” Da k!abe-wula-hagul-yā<sup>0</sup>tga<sup>0</sup>. Ada’ wult kse-ħā’sga am-ha’um 20 li<sup>0</sup>mitga<sup>0</sup>. Ada wi-hā’utgetga<sup>0</sup>,

“Wul gī’ldep-yā’iga dū’besga leksā’x (di-wudit gan-bât kuł-wā’l kuł-n’yān) kuł-biā’lsta ał magā’nł K-siā’na, ał magā’nł K-lū’sem.”

Ni ḥa txa’lpasgat liā<sup>0</sup>ntga<sup>0</sup> a wi-ha’utgetga<sup>0</sup>, ḥa saba’ txa’lpasga ha’utga, da gwā<sup>0</sup>ntga wī-g·isi-ā<sup>0</sup>skga<sup>0</sup>. Ada 25 txanlī’ biā’lsta kse-ga’udit a lepla’p!elt ā se-nlā<sup>0</sup>dīksē dem gatg·a’tge g·isi-ā<sup>0</sup>skga<sup>0</sup>. Dā’ wula gwā<sup>0</sup>ntga bā<sup>0</sup>sk. Ada’ semgal gwa’tkga<sup>0</sup>. Ada’ txanlī’ gā’ge dudā’utga<sup>0</sup>.

Wai, ninlī’sgē wī-medi<sup>0</sup>kga<sup>0</sup> gu lu-txal-dā’ut gesga n-ts!a’ptga<sup>0</sup>. Ada’ dza’ktga<sup>0</sup> a wult nesga’tgesga īgu-ala’sku=

<sup>1</sup> Unintelligible.

proud, therefore he kicked him again into the fireplace. “? ? ? du-u, du-u!” said Great-Grizzly-Bear, making fun of little Porcupine. Then the hair on the back of Porcupine was burned again. Therefore the backs of all porcupines are this way now.

When the poor weak little animal was about to die because the skin of his back was shrivelled up, he said again to Great-Grizzly-Bear, “Have pity on me, chief! I will do what you say.” But then Great-Grizzly-Bear kicked him again into the fireplace, and said, what he had said before, “? ? ? du-u, du-u!”

Great-Grizzly-Bear did so many times. When the poor little Porcupine was about to die, he threw him out of his den, and the poor one lay there for a long time. Then he opened his eyes. He tried to walk, but his whole body gave him much pain. Then the poor one said, “I have reason to be ashamed of you, great strong Grizzly-Bear. Don’t say anything when the ice comes to you.” Then the poor one went along slowly. He went out, singing a crying-song, and he cried, —

“As I walk at the foot of a beautiful green mountain,  
All the stars of heaven are glittering as the north wind clears the sky.”<sup>2</sup>

When he had repeated his cry four times, and when he had finished saying it the fourth time, the wind began to blow down river. Then all the stars came out and twinkled, and indicated that there would be a strong wind down river. Then the wind came, and was very cold, and everything was ice.

It was Great-Grizzly-Bear who was caught by the ice in his den. Then he was dead, because he had made

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<sup>2</sup> The translation of the song is not clear. So far as the words are intelligible, they may be translated as follows: “Around the foot of the door goes ? ? ? Fog is around, stars are around the head waters of the Skeena River and the head waters of Nass River.” The translation given above is the interpretation of the song given by Mr. Tate.

det dił gwa-k!ā-ts!ū'.sgedes alt nī'ōtga<sup>0</sup>. Ha-l!i-gā'ōtsga  
wī-medī'ōkga<sup>0</sup> ā asi hi-ā'ōgut nesga'tgesga īgu-ala'sgum  
gwā'ōm a'utaga<sup>0</sup>, ā a'īget nā'ōl demt' īn-xbe-gā'ōsga īgu-a'uta  
a ts!em-an'ō'ntga<sup>0</sup>. Y!agai-wī-g'isi-ā'ōsgiet' īn-di'ōntgesga īgu-  
5 ala'sgum ya'ts!eskga<sup>0</sup>. Ada' nin!i't' īn-lebā'ōlssetga<sup>0</sup>.

fun of the poor weak one, who was smaller than he. It was the wish of Great-Grizzly-Bear when he began to make fun of the poor weak little Porcupine, and there was nobody who took away poor Porcupine from his hands. Nevertheless the strong wind down river avenged the poor weak animal. He was the one who hated him.

## 6. Ada'ogam wul-wi-g'i'tga a'kset.

Wai, k!e'reltga wī-qal-ts!a'pga a na-ha'uyu a g'ala-k-siā'n=ga<sup>0</sup>. Nin!i'oste T!em-lax-ā'mda. Ada sem-k!a-wi-hē'lde ni-g'a'tgetga<sup>0</sup> dił sem-g'ig'a'det, ada leklē'oksem hanā'ngat, su-ma'xsem y!ū'tat, su-ma'xsem hanā'ngat, k!abe-tge'rełga 5 g'ap-kla-wi-hē'lde. Ada sem wa-gagā'tsge g'a'dga<sup>0</sup> a wul wi-hē'ltga gan-wā'ltga<sup>0</sup>. A'łget nesgā'tgede lekslē'oksede wulalā' k!abe-tge'rełget dił su-ma'xsedet.

G'ide txanlīsga sa'ga ga-łguse'redet. Ada lu-am'ā'm qagā't a wul a'łge g'it-wā'lkse dzet' īn-lebel-da'ltgetga<sup>0</sup>. 10 Ninlī' gan-wā'lt gesga lep-gā'ge hasa'xtga<sup>0</sup>. Ga'xbe wī-lā'oksem lū'lg'itga<sup>0</sup> k!ā'ltga<sup>0</sup> sem'ā'g'itga<sup>0</sup>, adat g'ik ya'dze hē'lde. Hū'ng'id. Ada' wi-hē'lde semgal hat!a'xgem gā' dił semgal metmā'tgem gā'ge wā'ltga<sup>0</sup>.

Wai, ninlī'sge kle'reltge gan-łā'okga<sup>0</sup> da wī-sagait-haldem-15 q!ō'la wī-su-ma'xsem y!ū'taga dem ses-dzō'xset ā n-dzō'ga n-ne-stā'sga q!ala-a'ksem K-siā'nga<sup>0</sup>. Wi-hē'lde su-ma'xsem y!ū'taga<sup>0</sup>. Ada hī-wa-hiyā'gwa łaxłā'x gesge ne-txā'x=20 getge da' wula bax-q!ō'lg'a<sup>0</sup> asga łgu-ts!em-hū'dzax gesge g'i-g'ā'niga<sup>0</sup> a dem laa'ksetga<sup>0</sup>. Wai, sem-hī-bax-ax'a'x=25 getga<sup>0</sup>, gakstanā', nī' wul llē'deksa lā'ret a'sga q!ala-a'ksga<sup>0</sup>. Ada' wula se-t!ā'mat a ūm lā'retga<sup>0</sup>.

Nda łat ma'ga k!a'gatga lā'rga, na-ga-ts!a'u sem-txaks-hat!at!a'gem su-ma'xsem y!ū'tat' īn-dō'xsga lā'rga<sup>0</sup>. Adat q!ā'gasge ne-ga-ts!em-ā'xtga<sup>0</sup> at lū'-leseksū'da na-ga-ts!em-25 ā'xt, dat g'ik ha'ts!eksem uks-ō'yit ā lax-a'ksit. Ada k!uł-benbe'ntgedet. Ada g'ik wī-sagait-ga-wi-am-ha'utga<sup>0</sup>. Adat halā'g'ixde txanlī' wī-su-ma'xsedet' īn-wulā'gwadet.

## 6. Story of the Deluge.

There was a town, I might say, on the upper course of Skeena River. This was Prairie Town, and there were very many people, — many chiefs, old women, young men, young women, and really many children. They were very foolish, because there were a great many, and the old people did not take care what the children and the youths were doing (?).

They were almost always happy, and their hearts were glad because they had no enemies to attack them. Therefore they did whatever they pleased. Sometimes a chief made a great feast, and he would kill many slaves; and they did many bad, wicked things.

Then one morning the young men arose to play camping on the other side of Skeena River. There were many youths. After they had finished eating, they went up a little brook up river in order to drink. When they got up there, behold! many trout were jumping in the river. Then they began to fish for trout.

When they had caught a trout, some very bad youths took the trout and opened its mouth and poured urine into the fish's mouth. Then they threw it back into the water. Then it swam about, belly up. Then they all shouted together, and laughed at what the youths had been doing.

Wi-hē'lde lā'ra kluł-lłā'kset ā lax-a'kset. Gâ'yim wul wā'lđi a gwa<sup>0</sup>, txanlī' sa-ā'm lax-ha'. Ada ḥat huwilā'gudet a na-am-gâ'k·łinsget wi-lē<sup>0</sup>kse wā'ltga<sup>0</sup>. Na'kge wā'lt gesga wul-wā'ltga<sup>0</sup>, sem-lu-da'b̄etge sa'ga<sup>0</sup>.

5 Da sa-nī<sup>0</sup>dzedē tlū<sup>0</sup>tskem yē<sup>0</sup>n gesge lax-ha'ga<sup>0</sup>. Adat y!lagai-dzaga-gâ<sup>0</sup>dede su-ma'xsetga<sup>0</sup>. A'łget gâ<sup>0</sup>tge wul gwā'ntge wi-lē<sup>0</sup>ksem bā<sup>0</sup>sget dił tlū<sup>0</sup>tsgem sat. Ada wu'la gwā'ntge wā<sup>0</sup>set sem-ts!e'ret ā lax-yū<sup>0</sup>bet. Wai, ḥa bax-yā<sup>0</sup>sge ts!em-hū<sup>0</sup>ts!exge ne-wul-p!el-qam-mī<sup>0</sup>lk desde n<sub>10</sub> lā<sup>0</sup>rde ḥgu-a'kset. A'łget wutwā<sup>0</sup>de su-ma'xsde ne-wā'lpt ā na-dā<sup>0</sup>sdet txanlī'da ks-qâ'gum lu-g'axt gesge ts!em-a'ksga<sup>0</sup>.

Da gwā'ntge wī-tgatg'a'dem bā<sup>0</sup>sket dił wā<sup>0</sup>sga<sup>0</sup>. Ada' wult lōgōm-dō'xde g'a'de na-ga-ga-dē'lpgem leplā<sup>0</sup>pga<sup>0</sup>.  
15 Adat lōgōm-t!ā'łet gesga n-ts!em-ga-xsâ<sup>0</sup>tga<sup>0</sup>; wut!a-ga-xsâ<sup>0</sup>ga hō'i'g'at gesga nda-huwā'ltga<sup>0</sup>. Txanlī'sga ne-wi-g'a'desga qal-tsła'bem T!em-lax-ā'mga guldem-qa'oditga<sup>0</sup> a wul g'i<sup>0</sup>tge a'kset. Wanā'ya txa-dō'gat a ts!elts!elū'mdat. Ada ḥiā'n, haya'tsk, ada g'ap-txanlī' ne-ga-ligi-wā'ltget, ada  
20 ne-ga-dza'pget, ada txanlī' ligi-lep-gâ<sup>0</sup>t. Ḥat wulā'ida g'a'de gwa'i lu-qla'ga ne-kłgerełget a a'kse, gan-wā'ltga<sup>0</sup>.

Wai, ḥa txal-gesga'dze ne-huwā'lbt. K·łidī'ł sa'sga na'ksge yā<sup>0</sup> wā<sup>0</sup>sga<sup>0</sup>. Da' wul bax-yā<sup>0</sup> a'kset. Ada man-yā<sup>0</sup>deda txanlī' sat. Da' wula sā<sup>0</sup>ntga g'ad ge'sga n-ts!em-  
25 ga-xsâ<sup>0</sup>tga<sup>0</sup>. Ada't dzebdza'ba wālb ḥiā'nt a ts!em-ga-xsâ<sup>0</sup>=ga<sup>0</sup>. Wai, ḥat g'i<sup>0</sup>sgede a'kse n-łā<sup>0</sup>s gō'qset asde nda' ḥa g'i<sup>0</sup>tgesde a'ksda<sup>0</sup>. Ninlī' gant wulā'ide g'a'de dem g'ap-wi-lē<sup>0</sup>ksem g'i<sup>0</sup>tge a'kset g'a'wun.

Wai, ḥa sta-man-t!em-yā<sup>0</sup> a'kset, txanlī' g'a'da lōgōm-  
30 ga'odi deda ne-wut!a-ga-xsâ<sup>0</sup>tga<sup>0</sup>. Ada al wul l!i-g'a'ks= gesge na-qal-ts!a'ptga<sup>0</sup>. Sem-leklē<sup>0</sup>ksem g'ad dił g'ik ga-gwā<sup>0</sup>da lu-daxda'kłxentga<sup>0</sup>. Txanlī' ḥekłekti<sup>0</sup>na ḥa l!i-

Many trout were floating on the water. It was spring when they were doing this, and every day was fine. And while they were doing this, they had a good time. They had been doing this a long time, then the day was at an end.

Suddenly they saw a black fog on the sky; however, the youths did not mind it. They did not mind it when a strong wind and black clouds arrived. Then heavy rain came down to the ground, and the brook where they had been playing with the trout began to rise. The young men did not reach their houses on the other side, but they were all first drowned in the water.

Then a strong wind and rain came. Then the people took up their anchor-stones and put them into the canoes. They used large canoes in those times. All the people of Prairie Town were ready for the Deluge. They took provisions with them, elk-skins, coppers, and every kind of property, and their crests and everything. The people knew that their children had been drowned in the water, therefore they did so.

Now their houses were submerged. The rain lasted for twenty days, and the water was rising. They went farther up every day. The water was rising, and went farther up every day. Then all the people went aboard their canoes. They made houses of elk-skin in their canoes. Now the water passed over the place where it had been at the former flood. Therefore the people knew that this was going to be a real Deluge.

When the water continued to rise, all the people were in their canoes, and their town was submerged. The very old and the poor people were drowned. All the valleys were flooded, but the canoes floated on the water. The

g'ikg'a'ksgedet. Da al llâ'kse ga-xsâ't ā lax-a'kset. Lu-huwā'lb liâ'ntgeda ts!em-ga-xsâ'tga<sup>0</sup>, nin!i' gan-wati-ga-x-wâ'sget. Da txan!i' didi'ya lli-g'ikg'a'ksget a a'kset. Ada halhô'ltge ne-ga-xsâ't gesga xâ'xga a wul ts!e'r wul 5 lwa'lekse a'kset, a sga-na'ge yâ'wâ'set dił gat-ga'dem bâ'sgEtgA<sup>0</sup>.

Wai, ḥat dîkdeše'relkda a'ksa seksganî'sga<sup>0</sup>, na-ga-ts!a'u ga-xsâ' se-al'a'wulksgedet uks-a'pda-q!amê'tgEga<sup>0</sup>, a gwa'i' gana-wâ'ltga<sup>0</sup>, q!ayîm-gasgô'dzEXDE ne-ga-dâ' ga-dê'lpgetga. 10 Ada na-ga-ts!a'uda deldê'lpge na-ga-da' ga-dê'lpgetga<sup>0</sup>. Ada txa-da-al'a'wulksgetga na-ga-ga-dê'lpgem lâ'ptga<sup>0</sup>. Da al wi-hê'lde am-man-wâ'lxSET ā ne-ts!uwâ'n sganê'stga<sup>0</sup>. Ada g'ap-y!agai-sa-de'retga<sup>0</sup>, a wul g'ap-qal-ts!e'r wî-wâ'stga<sup>0</sup> dił wî-bâ'skErga<sup>0</sup>. 15 Ada ḥa qa'odi txan!i'sta wî-ga-xsâ'da a wî-bâ'sget' in-wulâ'gut dił wî-lwa'lekseSGE a'ksga<sup>0</sup>. Da wul g'idi-t!â'sga a'ksga<sup>0</sup>. Ada' wul sa-am-gâ'ig'itga<sup>0</sup>. Wai, nin!i' gan-p!û'tgesGE G'a'dem-lax-â'mt a txan!i' lax-yû'beda wagait-uks-G'ideganê'dzet, ada wagait-na'k-txa-Wutsdâ't.

20 G'ap-sagait-k!e'rel n-di-adâ'wuxt. Nin!i' gan wâl txan!i' wul leks-g'ig'a'da qal-ts!epts!a'beda kûdû'nemî' am-txâlpX ptâ'xdeda a txan!i' ne-lep-wâ'yu. Nin!i' dî-huwâ' uks-G'ideganê'dzet, ada g'ik nin!i' deda Wutsdâ't, Git!amâ't, G'idesdzâ't, G'itq!â'da, G'itqxâ'lat dił txan!i' kstemâ'sede 25 qal-ts!epts!a'bem Ts!em-sia'nd.

Wai, t!epxadô'l g'a'da le-mâ'tget ā ne-ts!uwâ'n wî-sganê'seda txal-g'il-hau'li qal-ts!a'p T!em-lax-â'mt. K!â'l su-p!a'sem hana'g'at, ada ne-ste-k!â'lda su-p!a'sem y!û'taga<sup>0</sup>. Ada' ḥa tgi-yâ' a'kset. Ada' wul y!aga-wâ'lxstga<sup>0</sup>. Adat 30 nî a'łge wî-łâ'ksta ganga'nda<sup>0</sup>. Sa-ga'odida a wul wî-melme'l a'kse gan-wâ'ltga<sup>0</sup>. A'mksa psat tla'ldeda txan!i' lax-yû'bet.

Txan!i' wut!a-neknû'ngem sganî'seda a'łge dî-l!i-g'ik=g'a'ksgetga<sup>0</sup>. Nin!i' wul men-q!ô'lsga ya'tslesga ne-ga-

houses of elk-skin were in the canoes, therefore they did not get wet with the rain. Then all the hills were covered by the water; and the canoes were full of foam, because the waters were boiling; while the rain lasted a long time, and the wind was strong.

When the water reached the middle of the mountain, several canoes drifted away one by one, because their anchor-lines broke, and some of their anchor-lines were too short, and they drifted away with their anchor-stones. Then many just went up to the top of the mountain. However, they really died because there was much rain and strong wind.

Then, when all the large canoes were swept away by the wind and the boiling waters, the water stopped and staid there. Then the people of Prairie Town were scattered over the whole earth as far as Alaska and Bella Bella.

They really have together only one tradition. Therefore all the different tribes around us have only four clans and my own name. That is also the name northward as far as Alaska and among the Bella Bella, G·it!amā'ot, G·ides-dzā'ot, G·itq!ā'da, G·itqxā'la, and all the nine towns of the Tsimshian.

Two people were saved on top of the great mountain inland from Prairie Town, — one young woman and also one young man. Then the water went down and they walked down. Then they saw that not one tree was left. They were destroyed by the great currents of water. Only clay remained in the whole country.

All the high mountains were not covered by the water. The animals had run up to the tops of the high mountains,

ts!uwā'n wut!a-neknū'ngem sganī'ngem sgānī'stga<sup>0</sup>. G'ap-txan!i' wul-leks-gig'a'de ya'ts!eskege le-mā'ngem tgetga<sup>0</sup>. Ga'mksa hauhau't dił simsī'mt de'retga<sup>0</sup>.

(Nin!i' ya'ts!esga k!a-hatla'xget a al hauhau't, hōi'g'igade  
5 ne-txamā' ya'ts!esget da al ts!alems g'a'tgetga<sup>0</sup>. La ī'ndet  
adat uks-sa'k'la n-ts!a'ltga<sup>0</sup>; nin!i't' īn-wulā'gwa txanli'  
ya'ts!esget, ada dił g'a'det. Nin!i' dī-txal-dza'get a nda-  
gī'tgesde a'ksda<sup>0</sup>, — hauhau't dił ya'ts!esga gwa<sup>0</sup>a, —  
a'mksa t!epxā'ngem tga<sup>0</sup> a wul se-tsla'pseda<sup>0</sup> a ts!em-lā'ngem bet.)

10 Wai, nī asī gī'ngem tga a'kset a la g'idi-t!ā'ngem lax-yū'ngem bet,  
adat gā'ngem wī-bā'ngem gesga wut!a-sganī'ngem tga<sup>0</sup>, ada adigul-  
wa'nt gesga ts!em-ga-xsā'ngem tā n-ts!em-huwā'lp liā'ntga<sup>0</sup> gu  
lu-ma'xsget gesga ts!em-ga-xsā'ngem tga<sup>0</sup>. Adat n!exn!ō' wī-  
xstāmx ā ga-lax-ō'ngem tga<sup>0</sup>; wī-xs-hasā'ega, wī-ya'ts!at ā wī-  
15 delda'lt gesga lax-ha'ngem tga<sup>0</sup>. Nin!i' gan-sem-wī-lebā'asesga  
g'a'ngem tga<sup>0</sup>. Ada su'ngem lga txanli' gā'ngem ā la gī'tge a'kset.

Ada g'ik bā'ngem ketga<sup>0</sup> at a'u ne-ga-kłge'retga<sup>0</sup> guge lu-  
qla'gangsga wul gī'tgesge a'ksga<sup>0</sup>. Ada n la sa-al'a'wulks-  
getgesga wagait-dō'ngem tga<sup>0</sup>, ada lli-g'ik-g'a'ksga txanli' gā'ngem a  
20 lax-yū'ngem bet, ada txanli' ne-ga-ts!uwā'n wut!a-leklē'ksem  
sganī'ngem sda a'ngem dī-lī-g'ik-g'a'ksget. Ada al txanli' kse-  
neknā'ngem tget diłdeldū'ngem sedet gu wī-lī-wā'ldē de lax-yū'ngem bet  
de'retga<sup>0</sup>.

Ada k'lidē'ngem sa sga-na'ngem li-g'a'ksgesge lax-yū'ngem pga<sup>0</sup>.  
25 Ada la am-gā'g'īdga<sup>0</sup>, ada wul dī-ts!ā'ngem a'kset sta-y!ā'ga-  
yā'ngem tga<sup>0</sup> a lax-yū'ngem bet. Lā' wula tgi-t!em-yā'ngem a'kset ada  
txanli' wul leks-g'ig'a'da ganga'nt yā'ngem pxa wī-n-tgu-lē'lbeksk<sup>1</sup>  
ā lax-se'relda. Ada dił wī-qam-de'rem g'a'ngem tga<sup>0</sup> dił qam-  
de'rem ya'ts!esk, ada ne-qam-de'rem ts!ū'ngem tga<sup>0</sup>, ada g'ap-txan!i'  
30 qam-de'rem lā'ngem tga<sup>0</sup>, ada dił g'ik ligi-lep-gā'ngem sagait-yā'ngem pxa  
wi-ts!a'leksa<sup>0</sup> asga lax-se'relaga<sup>0</sup>.

A'ngem sem-lu-g'ax! g'a'de n-da-wā'ldiya gwa<sup>0</sup>. Da am-  
wī-wula p!ū'ngem na-gwa<sup>0</sup>. Ada la lebagait-p!ū'ngem a txanli'

<sup>1</sup> Duncan prefers wī-ts!a'leks.

and all kinds of animals were saved. Only the hauhau' and the simsi'm were dead.

(This animal is worse than the hauhau'. Its body is like that of an animal, but its face that of a man. When it is angry, it stretches out its face. It is the one that vanquishes all the animals and people. These two died in the Deluge, — the hauhau' and this animal, — only two, because they make their house in caves.)

While the water remained on the earth, a strong wind struck the great mountains, and the people staid in their canoes with elk-skin houses in them, which were in the canoes. Then they heard a great noise above. It was like the sound of a bell which was ringing in the air. Therefore the people were much afraid. They were frightened of everything during the Deluge.

And they wailed for their children who had died in the Flood. And when their canoes were driven away to the edge (of the sea), and the waters covered everything on the earth, all the tops of the greatest mountains were not submerged; and then everything that was breathing and living on the ground died.

For twenty days the earth was submerged. Then it stopped, and the water began to sink again and went down from the ground. The water went down continually, and all kinds of trees were swallowed by the whirlpool of the sea; and also the corpses of the people and the dead animals and the dead birds, and all the dead snakes, — everything was swallowed by the whirlpool of the sea.

Some people did not perish at this time, yet they were scattered around along here. That was when their tongues

hał-gwa<sup>0</sup>. Ninlī'da wula ḥgwa'iksga ne-ga-deldū<sup>0</sup>lat. Negā'ga dem ḡi<sup>0</sup>tge a'kset, nda sagait-k!E'rel a'lgigat. Ada' ṫa qa'odi ḡi<sup>0</sup>tge a'kset, a ṫa p!ū<sup>0</sup>tget a ligi-lep-nda't, da wul sītyā<sup>0</sup>kse ne-ga-deldū<sup>0</sup>latga<sup>0</sup>. Nin!i' ḡan-ha'u ne-5 ḡa'da hał-gwa<sup>0</sup>, dat al ḡam-wulwulā'i ne-ga-wulwulā'isget, ts!u lep-wula al'a'lḡixtga<sup>0</sup>, dat ḡap-wulwulā'i ne-ga-dzep=dza'pget Lax-x-sḡi<sup>0</sup>get, Ḡispawutwa'da ligi Lax-ḡibū<sup>0</sup>, Ganha'dat; ts!u wagait-n'a Ḡideganē<sup>0</sup>tsga<sup>0</sup>, da wagait-na-10 txa-haiwā<sup>0</sup>set, sga-na'gade Wikli'na; ada wagait-txa-ge'=relkat txas-Lax-hai'dat, a wul ḡap-amiā<sup>0</sup>t gesga k!E'relda qal-ts!a'bет ā ngā'ga dem ḡi<sup>0</sup>tge a'ksga<sup>0</sup>. Ada p!ū<sup>0</sup>tget gesga ṫa ga'odi ḡi<sup>0</sup>tgesga a'ksga<sup>0</sup>. Gana ts!u wa-n!ex-n!ō'ide ne-a'lḡixt, ada ḡap-ne-dza'pget ne-wulwulā'idet asge wulwulā'isgetga<sup>0</sup>.

15 Walā'inī na-ma'łdu t!epxadū<sup>0</sup>l ḡada na-le-mā'tget a ne-ts!uwā'n wī-nagem sgani<sup>0</sup>sdega<sup>0</sup>? Ninlī' n-di-negwā<sup>0</sup>de txanlī' leks-ḡig'a'dem wul-dzexdzō'gat ā q!ala-ḡit-k-siā'nt; da ḡap-sagait-k!E'rel dza'pget, ts!u nī<sup>0</sup> da di-wagait-leks-ḡig'a'da al'a'lḡixdet ada' dił wul-dzaxdzō'xdet ada ḡik 20 K-lū'sems.

Wai, nin!i' ḡan-wī-lē<sup>0</sup>ksem adā'oga gwai ā spagait-ḡa'di a gwa<sup>0</sup>; ada spagait-sela-wul-dzaxdzō'gami hał-gwa<sup>0</sup>. Da ligi-lep-nda' wutwa'i ga-xsā<sup>0</sup>t a lax-yū<sup>0</sup>bet, ada nin!i' wul lā<sup>0</sup>det ā a'łget wulā'i lax-yū<sup>0</sup>bet, da wagait-a'łget wula'ł 25 ne-wula-se-a'miātga<sup>0</sup>. Ninlī' da' wula su-se-n-dzō'xt asga ne-wa-wulā'itga lax-yū<sup>0</sup>pga<sup>0</sup>. Txanlī' na-ga-xsā<sup>0</sup> wa-xā'iget nda ḡi<sup>0</sup>tgesda a'ksda<sup>0</sup> ninlī' da' wula k!uł-lā<sup>0</sup>d gesga wul lep-wula am-ax'a'xłged ā wud'en-gwa<sup>0</sup>.

Hī-ts!u-ne-ḡi<sup>0</sup>tga a'kset da a'łge ba'tsget ligi-gan, a'mksa 30 psat txanlī' wī-su-lax-yū<sup>0</sup>bet. Ada ts!em-wā'lb hī'nt. Nin!i' huwā'lpt ā su-wul-dzō'xd ā dzō'ga-wī-lax-mā<sup>0</sup>nt guga na-wa-łā<sup>0</sup> wulā'itga<sup>0</sup>. Ada dił su-ya'ts!esget txanlī' su-gā<sup>0</sup> as dep-nī<sup>0</sup>tga<sup>0</sup>. Dat ḡap-a'mksa n-dza'pgeda semg'id dek-yā<sup>0</sup>gut gana ḫat hō'i'yat ā n ḫā wul-dzō'xt.

were mixed. Before the Flood they had one language; after the Flood, when they were scattered everywhere, their languages were different. Therefore the people along here know that they are relatives, although their languages are different; and they know their crests, Eagle, Bear, Wolf, or Raven, — even if they are Tlingit, or from the south as far as Rivers Inlet, and out West as far as the Haida, — because they are really come from one town before the Deluge, and they were scattered after the Deluge. Although they do not understand their languages, yet they know by their crests that they are relatives.

You know I told you that two persons were saved on top of a high mountain. These were the parents of the tribes on the Upper Skeena River. Thus they also have the same crests, although their language is different, and also the tribes of Nass River.

Therefore this is a great tradition among the people here, and also among our fellow-tribes along here. Wherever the canoes came ashore, there they camped on unknown ground. They did not know where they came from. Then they made a camp in the unknown country. All those canoes that did not perish in the Deluge camped about along here, wherever they landed.

Soon after the Flood there were no trees. The whole new land had only clay, and they had houses of elk-skin. These were the houses in which they camped on the shore of the great sea which they had not known before. And all the animals and everything was new to them; but they always kept their crests which they had used in their old camps.

Da txanlī' gwai' g·a'di ā hep-nda wul kluł-lā'⁰tga⁰, aks-yā'⁰t, ada meļa-k!e'rel n-dza'pget. Wī-hakhē'lde ne-g·ig'a'-det ḥa tk!ā'⁰l ne-al'a'lg'ixt; su-dū'⁰la hōi'det g·a'wun, gana-wa-ḥa-wulā'it. Txanlī' n-dzaxdzō'gat' īn-kse-neknī' dem  
5 ga-miā'ntget a wul ḥa su-qal-ts!epts!a'pt, da a'mksa ne-ga-dzap-dza'pgeda gugulx-yā'⁰n wul sesuwa'ntga g·a'det.

Then all these people, wherever they camped, increased, and all had one crest. There were a great many people when they forgot their languages, and they use new tongues now, which they did not know before. All the camps chose each one chief, because they had new towns, but they kept their crests right along through all generations.

## VOCABULARY.

The following vocabulary contains the principal stem-words that occur in the preceding texts. To these have been added a number of words collected by myself in 1888, and published in the Proceedings of the American Philosophical Society (vol. xxix [1892], pp. 193 et seq.), and others extracted from Bishop Ridley's translations of the Gospels by A. C. Graf von der Schulenburg, in his book "Die Sprache der Zimshian-Indianer in Nordwest-America" (Brunswick, 1894). No attempt has been made to give an exhaustive list of the available material. The object has been rather to facilitate the use of the series of texts presented in this volume. Grammatical notes on the language will be found in my "Handbook of American Indian Languages" (Bulletin 40 of the Bureau of American Ethnology).

The phonetic analysis of Tsimshian is not quite adequate, because all the material at my disposal was read to me once only by a single man. There remains particularly a doubt as to the differentiation of the vowels with following parasitic articulation (like  $a^0$ ), and those with following glottal stop (like  $a^s$ ). I believe that both forms occur, but have not been able to distinguish them with certainty. I believe that also a considerable number of the initial fortés continuants (like  $k!$ ,  $y!$ ,  $w!$ ,  $m!$ ,  $n!$ ) escaped my notice. Most difficult of all is the distinction between  $e$  and  $a$ . As stated in the introduction, all sounds  $a$  lean towards  $e$ , sometimes to such an extent that I wrote some-

times *e*, sometimes *a*. I believe that all initial stops followed by vowels are either sonants or fortés; but here, also, new evidence is required.

The order in which the sounds are given is the following:

a	b   m	d   s   n	g   g'   g	l
e,   i	p   m!	t   dz   n!	k   k'   q	
y,   y!	p!	t!   ts	k!   k'!   q!	
o,   u		ts!	x	
w,   w!			r	

Words followed by B were collected by me in 1888; those followed by S are taken from Von der Schulenburg's Dictionary. References like 212.5 refer to page and line of the present volume; those preceded by ZE refer to my paper "Eine Sonnensage der Tsimshian" (*Zeitschrift für Ethnologie*, 1908, Heft 5, pp. 776-797). References to G refer to the Grammar in the "Handbook of American Indian Languages" (Bulletin 40, Bureau of American Ethnology [1911]).

Attention may be called to the uncertainty of the termination of some stems and words. In quite a number of cases it is impossible to tell whether terminal *d*, *t*, *g*, *k*, *tk*, *sk*, belong to the stem or not.

a, a, preposition (see G 360, 410) 72.15, 17  
 a-, easily (par.)  
 ā, oh! 228.30  
 A'aiyā'wuxk, a name 212.6  
 aya-, successfully (par.)  
     aya'-wul, skill (= successful in doing  
         ZE 789<sup>169</sup>  
     aya'ltk, (= aya-yaltk?) to return with  
         success 140.13  
     aya-wā'l, a long time  
 ayawa', pl. ayaluwa to shout 176.10  
 ayā'wux, law, custom 218.11  
     aya'ug'ask, commander  
 ā'yin, no 78.1; 86.20; 130.4  
 ayilwā'ōd, to howl 156.18  
 āyuwan, to stay away for a long time  
     (2nd person sing. of aya-wāl?) 78.13  
 awā', proximity 70.17, 23, 25  
 āu, to cry, to wail, 72.4; 198.26  
 a'uta, porcupine 74.20; 204.25  
 a'us, sand 134.8  
     mes-a'us, ochre (= red sand)  
 awus-, ready to move (part.) 124.25  
 awul-, away (par.)  
     awul-ma'ga, to help 176.3  
 sea'wulksk, to drift away (not without  
     SE)  
 ap, bee  
 ā'b, father, said by woman 88.5  
 (a-bū'), a few (a+bū) 116.30  
 āp'EX, to remember 70.14  
     a'ā'bex, pl. 154.20  
 apda-, singly, each (par.) 246.8  
 am, pl. am'a'm; with connective, ama,  
     good, well 72.16; 74.7  
 ama-pla's, handsome (= well grown  
     76.23  
 ama-wā'l, pl. ama-ga-wā'l well-to-do  
     80.16; 192.8

lu-ā'msḡe-ğāt, happy (= in good heart)  
     74.7  
 ama-ni'ōts, to take care (= to look  
     well) 88.15  
 txal-ā'm, worthy  
 am-, only (par.) 88.14 (see g'am-)  
     a'mksa, quite 86.5; 228.17  
     amgait, already, just there ZE 782.2  
     am-k'lāl, alone = only one S  
 am-, serving for (par.)  
     am-mē'ōlk, mask (= serving for dance  
         ZE 784<sup>85</sup>  
     am-hala'i't, dancing head-dress used in  
         ceremonial dance  
     am-hau', voice S  
 ām (?)  
     wī-lax-ā'm, great plain on top 84.29  
     T!em-lax-ā'm (for tām-lax-ā'm) being  
         on prairie (name of a village) 242.2  
     a'ōmāū to bear S  
     amā'lk, scab (am-mālk[?])  
     amī, if 78.19  
     amiā'(t), to come from, pl. 76.30; 176.27;  
         250.10  
 amō's, comer 166.15  
 amu'ks, to listen 210.31  
 Amdiguñē'ōx (?), a name ZE 783.5  
 amḡi'ōk, a species of duck B  
     (amgait, already, just there, see under  
         am-)  
 am-gā'ōḡiñsk passtime 226.17  
 ād, to fish with net  
     huk-ā'ōd fisherman  
 ā'dek, to turn back 186.31  
 ada, then (probably a da) 70.2, 15  
 adā'wux, story 234.29; 70 title.  
 adaga'n, fungus on tree (ada+gan)  
 adigul- quietly  
     adigul-wā'n, to ist still pl. 248.11

- ā<sup>0</sup>tk night 214.9; ZE 781.1  
 asī', when 176.1; 228.26; 232.34  
 a'sōt, sea-egg B  
 Asuwa'lq'ad, a monster, crest of the  
 Ganhada  
 asdi-, from the middle to the side of  
 the house (par.) 176.23; by mistake  
 88.24; 162.9  
 asdi-wā'l, to be in danger S  
 ā<sup>0</sup>sk, to promise 78.9 (stem probably  
 ā-, or ē-; see ē'an)  
 asge, preposition (see G, pp. 360, 410)  
 70.10  
 ā'dzeks, proud 146.12; 238.1  
 ā'dzax, enough 74.9, 15, 22  
 ana'i, bread B  
 an'anē'<sup>0</sup>x, a species of duck B  
 ana's, skin 172.3  
 aniā'<sup>0</sup>, the one next in age 166.9; 212.6;  
 ZE 783.4  
 ani's, pl. an'ani's, branch 210.29; 228.2;  
 ZE 784.5  
 an'o'n, pl. ga-an'o'n (stem ôn) hand  
 196.2; 210.11  
 anâ'x, to agree 78.19, 22; 214.28  
 anâ'<sup>0</sup>l, pl. ak'anâ'<sup>0</sup>l, to permit 102.28  
 an-hā't, side of body (see hāt) B  
 agwi-, outside, beyond (particle)  
 a'kes, lime 136.29  
 aks-, opening up (par.) 76.9  
 aks-yā'gwa to increase 200.21  
 aks-iā'<sup>0</sup> to increase 222.24  
 aks, water 192.2  
 q'alala-a'ks, river (= up-river water)  
 192.2  
 aks, pl. le-a'ks, to drink 110.8, 22  
 g'i-ā'<sup>0</sup>ks, out on water 164.12  
 sa-grī'-aks, it gets calm quickly  
 galde'm-a'ks, receptacle for water  
 ha-a'ks, spoon (=drinking instrument)  
 āq, mouth 178.9, rim 168.16  
 ses-ā'<sup>0</sup>xs, to laugh (= to play with  
 mouth)  
 lax-ā'q, gunwale of canoe 158.18
- txa-ā'q, place in front of door 236.7  
 axłk, pl. ax'a'xłk, to arrive, to reach  
 84.5, 7; 194.3; 212.1  
 da-a'xłk, to succeed  
 al, but 70.5; 84.12; 86.25  
 ala', smoke-hole ZE 790<sup>194</sup>  
 ala'sk, pl. ak'ala'sk, weak 238.6  
 alais, lazy S  
 alu-, plainly, alone (par.) 148.30; 156.33;  
 ZE 785.9  
 a'lg'ix, pl. al'a'lg'ix, to say 72.28; 78.23  
 a'lg-agask, commander  
 ā<sup>0</sup>lks, servant 132.18  
 alx, pl. al'a'lx, brave 212.27; ZE 783.6  
 al, not (in interrogative sentences) 88.6  
 alēnā', palate B  
 alō'm, sail B  
 tēh-alō'm, sheets  
 ga'nem alō'm, mast  
 alō'm xsā, sail-boat  
 alō'm g'a'muk, flag (= sun sail)  
 ā'lbegan, to figure out, reckon ZE 792<sup>225</sup>  
 alda-, in the dark (par.)  
 aldiga'us, humming bird (from ga'us,  
 head [?]) 200.9  
 a'lgē, not 72.2  
 ē, oh! 76.26  
 i, fie! said by woman 146.11  
 ētk, to call by name 82.3; 110.3  
 ē'an, to promise 156.4 (stem probably  
 ā- or ē-; see ā<sup>0</sup>sk)  
 ē'<sup>0</sup>pen, light of weight B  
 īm, quill of porcupine 204.29; ZE 793<sup>242</sup>  
 īmx, beard B  
 īs, ī'<sup>0</sup>s, whole number of 92.26; 144.11;  
 170.16  
 īs, smell 180.14  
 īn-, the one who (used only with transi-  
 tive verbs; par.) 70.21; 80.12, 32  
 īlā'<sup>0</sup>, blood 170.29; 196.26  
 īlā'<sup>0</sup>tk, red  
 (tluks-ilē', boom of sail [?] B)  
 yer, yîr, to hide 166.1; 176.29; 178.2;  
 198.21

- (ya, to say), only in the from da-ya' 228.9
- yā, spring salmon ZE 794<sup>261</sup>
- siā', to catch spring salmon (se-yā')
- (n)yā'<sup>0</sup>, grandfather 128.8; 214.13
- na-gan-yē'tqum male ancestor B
- yā<sup>0</sup>, to go, sing. 70.17; 72.8
- txal-yā'<sup>0</sup>, to increase 76.2; 80.32
- lax-wusen-yā'<sup>0</sup>, crest of mountain  
(=on-along-going) 84.8
- yā'i, barrel B
- ya-i', hurrah! 212.24
- ya'us, to present 116.31
- yā'uk, cover of box B
- ya'ułemx, pl. yíkya'ułemx, to advise  
80.26; 134.1; 210.26; 214.14
- yahā'ai, yēhā'ai, I don't know! 100.17;  
194.13
- (nak-sem)-yā'<sup>0</sup>wun, right hand 194.23
- yāmx, pl. yíxyā'mx, bait, to lure 226.23
- yā'mgask, fraud
- yā'mx, tricky
- yā<sup>0</sup>d, to distribute 170.22
- (yā'<sup>0</sup>tk)
- man-iā'tg, to grow up 222.10
- yā'sk, to come 234.1
- yān, excrement 146.10
- ya'ni, ian, mink 128.18, 206.19
- tgwiyen, to offer (tgu-yen) S
- yen, yentk, to convert S
- yena-tū'<sup>0</sup>tsk, rust S
- iānst, leaf
- iānst, small chiton
- yas, pl. yīsyā'dz, to kill, pl. object; to  
chop 88.5
- ya'ts!esk, animal 76.30; 204.4
- yā<sup>0</sup>k, pl. yíkyā'<sup>0</sup>k, earthquake S
- yā<sup>0</sup>k, to give potlatch 82.1; 110.5;  
190.4; 222.17
- yā<sup>0</sup>k, pl. liyā'<sup>0</sup>k, to follow 82.15, 30;  
84.1; 108.17; 228.2
- yiga', halibut-hook B
- yaga'ret, halibut fish-line (a constel-  
lation) 108.12
- ya'gwa, to hold
- SEN-yā'<sup>0</sup>gwa, to hold firmly 194.23
- yā<sup>0</sup>ks, noble 72.18; 114.20
- y!aq, pl. y!ixy!a'q, to hang 112.24
- y!aga-, down along the ground (par.)  
76.1, 15; 78.31
- y!agai-, however (par.) 244.6
- yaltk, pl. yilya'ltk, to return 74.6; 76.23;  
82.7
- dī-yīltg, to avenge 214.10
- yałk, yēłk, smooth 142.28; see yił,  
slime of fish
- yēi, pl. yíkyē'i, fat 76.4; 88.22; 120.1
- yē<sup>0</sup>n, fog 88.10; 90.7
- yēk, to draw lots S
- (tik-yā'<sup>0</sup>xk, to leave secretly B)
- yıl, to drill
- yī'l-gan, fire-drill (=drilling-stick)
- yił, slime of fish; see yałk, smooth
- yıl-tā't, kite (a constellation) 108.11
- yā<sup>0</sup>, to roast, scorch salmon 74.8
- yâks, pl. yoiyiks, to wash S
- yâxk, yā'wexk, to eat, sing. intransitive  
130.18
- ha-yā'wexk, fork (=eating tool)
- yū<sup>0</sup>b, yū<sup>0</sup>p, land, ground 174.13; 208.23;  
210.12
- yīlū'<sup>0</sup>ta, man 76.23; 78.2; 86.29
- yīlū'<sup>0</sup>t, pl. yíkylū'<sup>0</sup>t, to carry around neck  
124.24
- yu—g one who has — (par.) 116.20;  
ZE 783.6
- yukdā'l, eight
- yū<sup>0</sup>ł, supposed 216.6
- ō, yes B
- (ā?)
- ā<sup>0</sup>m lak, powder (=quick fire)
- ai, mourning-song 220.4
- (ā) top, only in the form lax-ā' ZE 784.2
- ōi, pl. ay'ōi to throw 198.5
- ōp, ôp, lest 212.29; 228.30; ZE 786<sup>109</sup>
- (gal-)ā't to let go 228.21
- ū, to fish with line 220.11; 242.21
- ümgâ'<sup>0</sup>ks, sacrifice 138.15

ümł, bucket  
 ü<sup>0</sup>d, to bake 102.11  
 âs, stomach 132.18, 27  
 üasha, üusha, fence S (= wās, platform?)  
 üushk, to smell, stench S (= is)  
 u'ung, scoundrel! S  
 önks, ashes 86.26; 106.9 (önksek?)  
 öks, pl. ak'ó'ks, to strike (see ôi) 70.19;  
     100.9  
 uks-, out of, from top; out towards the  
     water (par.)  
 ôl, black bear 76.7; 86.17; 216.30  
     mEs-ô'l, red bear 82.13; 86.17  
 ö'lis, great-grandson B  
 ålk, firewood 100.6; 176.31  
 we-ga'tk, homesick 108.7; 154.19  
 wa, go on!  
 wa-, without (par.)  
     wa-â'i'en, common people B  
     wa-gâ't, foolish (= without mind)  
 wā<sup>0</sup>, pl. huwā<sup>0</sup>, name 72.28, 31; 82.3;  
     108.10; 198.22  
 wā, pl. wutwā<sup>0</sup> to meet 70.15, 27; 82.18;  
     84.28; 90.4  
 wawa<sup>0</sup>, to be puzzled 168.18  
 waabuksh, hill S (?)  
 wai, pl. huwa'i, paddle; pl. luwa'i, to  
     paddle 124.18  
 wai, well! 70.1  
 waiyanksh, pl. waiyikyanksh (= wa-yâks),  
     to hope, trust S  
 wā'ben, pregnant 118.2  
 waik', elder brother 194.5  
 wā'demłk, pregnant (see wā'ben) 164.14  
 wat, female slave B  
 wā't', pl. huwā<sup>0</sup>t', to trade 80.17, 32  
     wa't'etk, to sell 170.1  
 wati-, without (?) 246.2  
 wadi-, wati-, like (par.) 70.24; 110.30;  
     116.23; 142.22; 212.15  
 wa't'a-, 120.14  
 watk, to come from, sing. 134.28;  
     210.22; 212.1; ZE 785.10  
 wā<sup>0</sup>s, rain 236.4; ZE 785.8

ha'iwās, south  
 gisi-hai'was, south east  
 was, pl. wuswa's, garment 154.2; to  
     dress 198.7  
 wa'sen, to put on garment 90.18  
 wask, dressed 104.30; 210.5  
 wās, a monster 158.21  
 lax-wā<sup>0</sup>set, platform in rear of house  
     220.22  
 whashälsh, to force some one S  
 wa'tsex, wôdzex, to last, remain; the last  
     ZE 789<sup>163</sup>  
 wô'dzega, every time 110.8  
 wa'ts'a, otter 166.33; 168.7; 206.13  
 wān, 2 person sing. of wal, to do 76.25;  
     86.20; 88.3  
 wan, to sit, pl. 72.3; 236.1  
 wan, deer  
 wā<sup>0</sup>n, tooth 160.7; 194.31; 206.28  
 wā<sup>0</sup>n, to obey 154.9; 196.14; 210.27  
 wanau(?), trouble S (wa-anâ'x, without  
     agreeing?)  
 (wantk), only in the form lu-wa'ntk,  
     pl. lu-wanwa'ntk, to be afraid,  
     startled  
 wans, to chip with adze 136.5  
 wā<sup>0</sup>ks, to dip 168.7  
 wak', see waik', brother 120.18  
 wā<sup>0</sup>k', kid of mountain-goat 92.10  
 wagait-, completing an action entirely  
     86.11  
 waxwog, moths S  
 wa<sup>0</sup>x, wôq!, pl. wā'wôq!, to dig, to bury  
     150.30; 162.22; 196.1  
 waxł, beaver's tail 230.13  
     wałg 228.18 (?)  
 wāl, pl. huwā'l, to do, to be 80.11;  
     88.11, 17; 90.9  
     ama-wā'l, well-to-do  
 wā'li, pl. wulwā'li, to carry 162.32;  
     180.12; 196.3; 228.10  
 walp, pl. huwa'lp, house 72.12; 80.13;  
     214.1  
     (wā<sup>0</sup>lks) only in the forms

ḥgu-wā'olk̓s, sing.; klabē-wā'olk̓s pl.,  
 prince 86.30; ZE 797<sup>308</sup>  
 wālx̓s, to go, pl. ZE 784.4  
 k'uł-sa-wālx̓sed, travellers 210.31  
 wał, yellow cedar 138.10  
 wēnshil, to wink with eye S  
 wī-, large, sing. (par.) 74.13; 76.12; ad-  
     verbial 90.5  
     the clumsy one 230.5  
 wi-lē'ks, large 70.1  
 wi-ha'u, to cry  
 wi-hē'l̓d, many  
 Wik'-é-na, Awí'k'-énox, the tribe of  
     Rivers Inlet 224.3; 250.9  
 wā, to invite 122.12; 190.41  
 wâpx̓, forehead 80.6; 194.28  
 wâms, devil's club (*Fatsia horrida*)  
     164.27; 166.17  
 wâmx̓k, pl. wukwâ'mx̓k, to suffer 238.16  
     wâ'ngask, to get angry  
 wâmłg, child 216.2; 220.7  
 wâ'k'el, to wring out ZE 796<sup>291</sup>  
 wôq̓, to sleep 78.4  
 wôq̓!, to dig, see wa'x 150.30  
 SEN-wô'x, to admonish  
 wôxt̓, to stay over night  
 wud'en-, away forward (par.) 250.28  
 wâ', to hunt on water 118.24  
 wutla-, great, pl. (par.) 208.19; 220.12  
     wutla-g'a'd, old  
 wus'en-, along the inside (par.)  
     wuts'en-, along the middle (par.) 106.9  
 wū'dzi, caribou 76.21  
 Wutsda', Bellabella, the Heiltsuk of  
     Milbank Sound 246.19  
 wun-, innermost part (par.)  
     wun-ga'us brain 216.9 (gaus, head)  
 wunā'i, food 70.17; 244.18  
 wuna'ts!ex, to whip  
 wunax, to plant S  
 shūwanau, shuānau, shawunau, to trouble  
     someone S (se-wunâ'?)  
 wundâ', tobacco 176.13  
 wundâ', gland in cheek B

wukts!e'n, cirrus cloud B  
 wul, being (see G pp. 338, 399) 70.12, 14;  
     72.3, 4; 78.24 etc.  
 wula-gâ', pl. wula-lâ', law 218.27;  
     242.7  
 wilgauishū (wul-gâ'su?) desert S  
 wul-ksi-kâ'ntk, temples B  
 wul-dō'g'atk, war  
 wulā'i, pl. wulwulā'i, to know 76.30;  
     ZE 785.3  
 se-wulā'i, to teach  
 wulwulā'isk, relations 82.8; 218.11  
 wul'am-, out of water (par.) 134.8;  
     232.20; 234.23  
 wul-a'gilis, clever ZE 783.7  
 se-wuli'ñn, to bother 186.33  
     se-wuli'ñsk, hunter 188.1; 200.1  
 wuli'ñl, pl. wulwuli'ñl, to rub 136.27;  
     ZE 789<sup>181</sup>  
 wul'i'ñl, pl. ga-wul'i'ñl eye 186.7; 202.28  
 wuł-, away (par.) S  
 ha-, instrument (par.) 82.28; 84.31  
     ha-g'ayā'n, 164.25  
     ha-wula'wa weapon 198.8  
 ha, air 84.19  
     lax-ha', sky (=on air) 84.32  
 haä', yes (shouted from a distance) B  
 haya'tsk, copper plate 170.13; 244.19  
     (=used for potlatch)  
 hayā'ñks, to put, to get ready, sing.  
 haiał'laxs, pestilence B  
 hayō'ñts, to make fun of some one  
 ha'yuk, soul (?)  
     wul-hā'ik, wul-ha'yuk, smell  
 Haida, the Haida 250.10  
 hai'ts!emax, to order S  
 hau, to say 70.14; 72.6; 80.29; 82.11;  
     86.23, 28; 88.2  
     hautk, to cry, sing.  
 hâu, term used to call the attention of  
     boys 90.15  
 hawa'l, arrow 82.29; 84.26  
     nta-hawa'l, quiver (=arrow recept-  
         acle) 82.28

- hauhau', a fabulous monster, said to be similar to panther 248.2  
 ha<sup>0</sup>wa'lk, taboo ZE 794<sup>259</sup>  
 ha<sup>0</sup>wa'lga, not yet 116.17; 226.22; ZE 782<sup>16</sup>  
 ha<sup>0</sup>wi'n, before 112.4; ZE 787<sup>130</sup>  
 hawulwulwulā'i, mocking-bird 202.2  
 (haul), only in the form g'il-hau'li, in the woods 82.5  
 hahangā'tk, to damage out of spite S  
 hap, to go to a certain place, pl. 176.20; 202.17  
 hapsgā'welk, small spoon  
 hamhā'm, a name 212.9  
 hamho'm, knuckle B  
 hamá'lk, to annoy  
 hāt, intestines B  
 hadā'i, to steer canoe B  
 hadahau', treasure, valued property 232.33  
 ha't'ek-, lengthwise along middle line (par.) 178.10  
 ha't'eks, ha'deks, pl. lahā'deks, to swim 158.15; 170 32; 226.9; 230.27  
 hatā'xs, pole for punting canoe  
 hat'a'l, cedar-bark B  
 hat'a'xk, bad 186.18; 198.11; 242.12; 248.4  
 hatā'dax, to boil up S  
 hā<sup>0</sup>s, pl. hashā'<sup>0</sup>s, dog 142.17; ZE 791<sup>211</sup>  
 hasā'x, to wish 78.8, 18; 88.20; 180.25; 206.6; 230.13 (see sag)  
 hasā'eq, bell 248.14 (see sāega, early)  
 hashō'sk, excitement 170.23; 182.31  
 hasba-, upside down (par.) 128.27  
 hastā'leks, third finger B  
 ha<sup>0</sup>ts, pl. hashā'<sup>0</sup>ts stump 156.12  
 hats!, hardly, now 102.12  
     ha'tsli, now 192.24  
 hats!ena's, good luck 80.12; 166.18  
     hats!ena'ser 202.17  
 hats'eks-, roughly (par.)  
 ha'ts'eksem, again 84.16, 20, 27; 88.16  
     200.16; 203.12
- hatsae'rel, snail B  
 hats!a'xlk, in front 110.26  
 ha-ts!a'lt, squid B  
 hats!iā'0n, fly-blows 116.23  
 hats!é'0k, first-finger B  
 hanā'0x, pl. hanā'0nax, woman 70.4; 72.18; 80.12; 86.17, 19; 220.18  
     sig'idemna'x, chieftainness (== sig'idem hanā'0x)  
 han- (par.?)  
     g'il-han-wā'0ks, pl. g'ilem-han-wā'0ks, reward for paddling 168.25  
 han-walā'g, to destroy 182.29  
 hanmā'0l, nock of arrow B  
 hagul-, slowly (par.) 98.4; 134.32; 198.2; 226.9; 234.12  
 hagul-hō', rope  
 hagul-gā'd, strangers B  
 (yu)hā'k(sg), (to have a) bucket (?)  
 (gan)-hā'g'ilg, sparks ZE 795<sup>274</sup>  
 hakā'<sup>0</sup>, back 76.22; 176.24; 230.32; 232.8  
 haks, pl. hakha'ks, to scold  
 hā<sup>0</sup>x, goose 186.1  
 hā<sup>0</sup>xk, pl. haxhā'xk, to get into difficulty 80.27; 106.13  
     annoyed 236.6  
     ha'g'an, to bother  
 haxha'k'ux, to close 96.16; 98.2  
 halai'd, shaman's dance 92.19; 220.8  
     am-halai'd, dancing head-dress B  
 halā'g'ix, to laugh at some one 88.18; 25; 216.5; 242.27  
 halha'l, spinning-top ZE 795<sup>267</sup>  
 haldem-, upward (par., not free) 70.22; 72.26  
 haldā'u, to cure, bewitch 214.12  
 hal-, along the edge, edgewise (par.) 236.17  
 halā'<sup>0</sup>, calico, fringes of leggings B  
 (hēt), to stand  
     hētk, to stand 76.24; 86.12, 15  
     ha'yin, pl. haha'yin, to place upright 126.33

- hēs, pl. hashē's, to send 88.8; 180.27  
 hē'xel, to persist  
 hēld, pl. hakhē'ld, many 70.12; 88.4; 192.6  
 hī-, beginning (par.) 72.12; 74.3; 76.27; 78.4; 82.15, 30; 194.3; 212.31  
 STE-hiā'θt, to continue 208.11  
 hī, noise of crying 178.27  
 hidū', fame 82.10  
 hōi, to use 82.27; 220.18  
 hâ, to shout 90.14; ZE 788<sup>162</sup>  
 hōi'giga(d), like 72.28; 84.18; 88.30  
 pl. haxhōi'giga 100.23; 120.25; 162.32  
 hōi'k'lagan, to imitate 158.12  
 hâ'yin, pl. haha'yin, to put upright 102.6; 126.33 (see hētk, ha'yin)  
 hâu, particle used by men as emphatic closure of a statement ZE 789<sup>165</sup>  
 hân, salmon  
 stêmā'n, humpback salmon (from stâm hân)  
 sem-hâ'n, plentiful 168.12  
 se-hâ'n, pl. ga-se-hâ'n, to catch salmon  
 se-wî-hâ'n, twins (= making plentiful,) B  
 hobiē', hurrah ZE 790  
 hâ'ner, shin bone  
 (hôks), to be with  
 hôksk, to be with 70.2; 76.7  
 hô'kSEN, to put with 172.32  
 hû'p'EL, evening 110.6; 132.11  
 hûm, to smell something 118.29; 180.14  
 hûmsk, pl. humhû'msk, to sniff 164.4; 180.14  
 hm! sniffing 180.15  
 hû'mts!EX, to kiss 114.12  
 (hôl), full  
 hôltk, pl. halhô'ltk, to be full 76.16; 80.12; 180.30; 204.29; 234.12  
 hô'en, pl. hanhô'en, to fill  
 hû't, to escape, pl.  
 hû'tk, pl. hukhû'tk, to call, summon 76.1, 21; 156.2; 166.26; 172.21  
 hû's, root 208.23; 210.15
- hû'odzax, brook 242.18  
 huk-, expert (par.) 82.4, 15; 118.21; 220.24; 230.27  
 hukdza'n, fata morgana  
 hû'øns, hellebore 162.17; 186.17  
 ben, pl. ga-be'n, belly 182.4; 230.6  
 benbe'ntg, to swim belly up 242.26  
 BENEM-, to act as though one was performing an action (par.) 234.13  
 belhâ', abalone 150.25; 194.31  
 belâ'n, belt, to put on belt  
 belâ'x, moss 228.3  
 nta-belâ'x, vessel of moss  
 bâ, to step 100.1; 102.4 (same as next?)  
 bâ', to run (sing.)  
 halDEM-bâ', to arise 70.22; 72.26  
 ba'han, to cause to run 210.11  
 (bunba'in, to break [bread] S)  
 bâs, pl. li-bâ's, to be afraid 76.24; 88.14; 208.24; 210.7  
 bâ'sg, wind 244.7  
 ba'sexk, pl. besba'sexk, to separate 114.13  
 ba'segan, pl. besba'segan, to divide 116.29; 188.26  
 (bats) upright  
 batSK, to stand (sing.) 74.1; 84.31  
 ba'ts!EN, to place upright 88.32; 178.7  
 bana, bag-net 98.25; 112.24  
 ba'gô'la, to suffer violence  
 (ba'g'an) beba'g'antk, to denie  
 bebâ'g'an, to denie some one something  
 baq, to taste  
 a-ba'g'ask, worried (= easily tasted)  
 beba'ga, play ground 226.12; 230.26  
 bax, to fight B  
 bax-, up along the ground (par.) 88.7, 21; 90.9  
 be-bax-hashë's, those who had been sent up 88.7  
 bâ'x, to tear  
 baxbâ'q!al, to tear 208.20  
 bê'ga aks, a tempest on the water  
 baxsk, to shake one's self 90.6

bā'l, to try 88.3; 216.22; 226.16; 228.7;  
230.28  
 bā'lax, pl. bīlbā'lax, ghost B  
 bā'l, pl. bīlbā'l, to spread, to stretch, to  
cut open an animal 76.15; 82.13;  
86.11; 88.32  
 bē', father, said by boy  
 pē, liver B  
 bē'xk, to tear off bark from cedar  
 biā'x̄l, cliff 190.9  
 biā'ls, star 90.10; 212.13; ZE 795<sup>276</sup>  
 (nE-)bī'ōp, pl. ga-ne-bi'ōptg, mother's  
brother, 166.6  
 bik, to say a lie  
 bī'ltseg, red sunset ZE 795<sup>285</sup>  
 bāk, to wail, to weep (pl.) 72.3, 6; 196.6  
 bāl, pl. belbā'l, to guard, keep 136.3;  
222.24  
 ha-bā'ld, ZE 797<sup>311</sup>  
 (bū)  
 a-bū', a few  
 sga-bū', a number 88.7  
 bū', pl. bebū', to wait 126.9; 194.1;  
 bū'insem, get out of the way!  
180.18  
 babū'du, I am waiting  
 bū, noise B  
 bū', pl. ga-bū', to blow 138.1  
 būs, to split 176.32; 178.1  
 puksk, saliva B  
 bū'ltk, to warn 176.11  
 pteltk, to climb  
 ptax, clan 214.17  
 ptal, rib B  
 ptō'ł, platform of house 116.6  
 psa, clay (excrement?)  
 pts'ān, totem-pole 188.16  
 txa-plantk, to appear S  
 płaksk, having pain 230.11  
 phia'r, to relate 78.14; 180.7; 194.14  
 płān, sea-otter 168.33  
 p!el-, in an unusual frame of mind (par.)  
 p!el-qam-mi'olk, to play in an unusual  
way 244.9

p!elō', to break a law 218.29  
 p!elk'wa', down of bird 138.15; 186.5  
 p!el-mū', ear-ornament  
 plas, to grow, sing. 166.22  
 su-p!a's, young (=newly grown) 70.24;  
72.8  
 p!axs, leggings B  
 p!axs-txa, skin leggings B  
 p!al, pl. p!elp!ā'la, button  
 p!äl, to ridicule 220.9  
 p!al'g'iixsk, pl. p!elp'a'lg'iixsk, heavy  
132.30  
 p!iā'n, smoke 118.29  
 x-p!iā'n, to smoke (=to enjoy smoke)  
 p!ē'gal, p!ä'egan, to tear out and turn  
over 128.27 (see baxbā'q!al)  
 p!ē'łl, to tear B  
 p!ē'łen, pl. p!elp!ē'łen, to nudge 128.14  
 p!â'ō, to be broken (a wedge) 178.11  
 p!ū'ō, to scatter 248.33  
 p!ū'ōł, to cause to scatter  
 p!ū'ōłdu, I cause to scatter  
 p!ū'ōtk, scattered  
 p!ū'ōtk, steam 180.31 (=scattered?)  
 m, thou (transitive subject; see G., pp.  
383 et seq.) 88.6, 24  
 me, name of the box in which the sun  
was kept before its liberation  
 me-, like (par.)  
 me-h'ōtg, greeen (=like leaves) 86.5;  
230.19  
 me-ō'l, epileptic (=like bear)  
 me-wa'ts'a, crazy (=like otter)  
 medi'ōk, grizzly bear 76.12; 208.15;  
236.2  
 nak-met'ek-yā'wun left hand 194.24  
 mes-, reddish (par.)  
 mes-a'us, ochre (=red sand)  
 mesi'ōn, copper 178.12  
 mes-ō'l, cinnamon bear 82.13, 18  
 mesk, red B  
 mesmō's, cattle, cow (from Chinook  
mū'smus) B  
 mesx, breast

medzegala<sup>ā</sup>, flowers 86.6  
 mexmē<sup>ō</sup>, grouse 74.13  
 mela-, both (par.) 72.2  
 mela-, each (par.) 116.29; 216.19; 220.29  
 máyi, berries 148.23  
 maâ'n, chamber-vessel 172.23  
 mā'dem, large snowflakes  
 ma'ti, mountain-goat 74.29; 108.22  
 mā<sup>ō</sup>tsks, pl. metmā<sup>ō</sup>tsks, dirty, slimy 110.32  
     metmā'tg, wicked 242.13  
 matxalā'ltx, snake B  
 mā<sup>ō</sup>s, bark 72.27; 74.18; 76.12; 78.24  
 m!an, to rub with oil, anoint  
 m!an-, up through the air (par.) 84.3, 5;  
     90.3; principal  
 mā<sup>ō</sup>n, to be left 92.24; 102.9; 198.20  
 (mak), to put down several objects  
     maksk, to put down several objects  
         112.25; 230.31  
     ma'k'il, to drop down 204.11  
 mā<sup>ō</sup>ksk, to wash 172.6  
 m!a'ga, to catch fish 242.22  
 mag, to put down one object 86.18, 27  
 mā<sup>ō</sup>q, mā<sup>ō</sup>x, pine nut 204.11  
 magâ'n, head of river 238.22  
 magâ'n, to explain 114.28  
 ma-gâ'xs, pl. ma-ga-gâ'xs, salmon-berry  
     108.23; 148.4  
 mā'xi, rainbow 212.14  
 maxs, to grow, pl. 212.29  
     maxsk, to stand, pl.  
     ma'xsen, to place upright several  
         objects 178.2  
     su-ma'xs, youths (= newly-grown ones)  
         212.29  
 maxlE-, through a narrow channel 118.2  
     also, maxlE-ya'ts!er, to give a great  
         potlatch 220.33  
 maxl, to climb a mountain B  
 ma'la, to be in a hurry 126.11; 234.25  
     sem-ma'lanu, I am in a great hurry  
 mā<sup>ō</sup>lk, to burn 74.22  
 mał, pl. mełma'l, to tell 78.7, 15, 18;  
     88.20; 108.11; 198.10

malsk, pl. milma'lsk, to tell S  
 se-ma'lsk, to betray S  
 mal<sup>ō</sup>E'r, pillow 194.26  
 mē, sour  
 miā'n, master 132.16; 194.33; 222.23  
 miā'n, miyā'n, foot of tree 72.7; 74.17;  
     228.28  
 mihô'ks, pl. mekmihô'ks, sweet-smelling  
     86.6  
 mi<sup>ō</sup>k, duck; ripe; rain-cloud  
 mi<sup>ō</sup>lg, to dance  
     qam-mi<sup>ō</sup>lg, to play 228.31  
     am-mi<sup>ō</sup>lk, mask  
 hmá'mex, to smile 110.22; 114.21;  
     216.4  
 mó<sup>ō</sup>, to come near hitting  
 mâtk, pl. le-mâ'tk, to save 104.13; 130.19;  
     230.16  
 mā<sup>ō</sup>n, to save, to cause to be saved  
     208.18  
     ha-le-mâ'tk, olachen (= saviour) B  
 mâ's, thumb ZE 792<sup>227</sup>  
 m!âsx, fat chewed, heated and then  
     eaten by licking off  
 mā<sup>ō</sup>n, salt water 138.32  
     lax-mâ'n, sea  
 mâks, snow 196.28; white  
 māq, kelp  
 móxk, to go aboard, sing. 118.9  
     mô'g'an, to put aboard one object  
         156.24  
 mâx, pl. maxmâ'x, humble S  
 mâlk, uneasy 218.24, to dislike noise  
     mâ'lk!en, pl. melmâ'lk!en, to force  
         216.26  
 málks, crabapple 188.15  
 mū, ear 110.11; 194.4  
 de-, with (par.)  
 dep, pl. of first person transitive, and  
     of demonstrative referring to human  
         beings 74.9, 22; 214.25  
 dem, future 70.17, 25; 72.7, 14, 15  
 deda, preposition (see G, pp. 361 et seq.)  
     78.16

der, dead, to die (pl.) 70.1, 11, 12, 21;  
72.3, 4  
der-yá'gwa, to lead song 220.16  
da, when 70.20, 22, 24  
(da-a'xlk, to succeed)  
(da-ya, to say 78.16; 86.21; 88.15; 228.9)  
dau, pl. dudá'u, dédá'u, ice 70.24; 72.1;  
238.18, 27  
dá'uł, to leave 72.24; 86.14; 88.12; 90.9;  
200.5  
q!an-dá'uł, to cure 234.19  
da'oł g'a'mk, afternoon B (=the sun  
leaves)  
dahé'res, hammer 136.5  
daha'unsk, to disobey 196.15  
dahá's, axe 100.8  
dab, to measure, count 132.11  
lu-da'b, whole measure (=in mea-  
sured) 220.26; 244.4  
dab, liver  
da'p'el, and dza'p'el, to play with a thing  
dam, pl. dëmda'm, to hold 80.6; 228.11  
dax-da'm, to hold fast 80.6  
damks, to squeeze  
da'msax, pl. dëmda'msax, downcast  
108.3  
dãmxł, friend! 154.9; 226.17; 228.6  
dase'rem lá'b, stone axe B  
dasx, squirrel 74.6  
dakł, pl. dëkda'kł, to tie 134.4; 236.16  
dëda'kł, bands 236.22  
da'kłxen(x) (da'qłenk), pl. daxda'kłxen,  
to drown 206.17; 232.5; 244.32  
dax-, firmly (par.)  
dax-da'm, to hold fast 80.6  
dax-iá'gwa, to hold fast 228.9  
dã'x, ladder 180.29  
da'xsen, to throw flat on water 172.10  
daxs, flounder 176.16  
daxł, hammer 178.8  
dalpk, dëlpk, short 176.6; near 200.1  
da'lbeksk, to shrink, da'lbek 238.7  
dá'ltk, to meet 148.34; to fight 242.9  
dal, pl. dilda'l, to fight 220.30

ha-l'i-da'l, battle-field 210.11  
(dalx) to talk  
dëda'lx, to talk 70.13; 80.30; 234.24  
dálx, to address 156.33  
ama dä'lx, to worship (= to speak  
well) 188.20  
dä'øł, my dear! (address of female) 88.20;  
172.6  
also used in speaking of a woman, as  
implying respect 152.11  
dë, address used among men; implying  
respect of person addressed 196.31  
di', father (said by girl)  
di, also (par.) 70.2, 3, 25; 72.10, 16  
di' pl. didi'ya, hill 246.3  
të'es, bow string B  
g'a-dë'osk, plaiting hair on one side of  
head  
dë'wul, payment for burial to clan of  
father of deceased B  
x-dë'wul, to receive payment for  
burial B  
dësg'a'n, whetstone  
di'ñ, to avenge 240.4  
dë'ntk, to lead  
dë'lemxk, to reply 194.12; 204.2  
(dëlpq)  
na-ga-ga-dë'lpg, anchor-line 244.14  
då', pl. dëdå', to place 74.20; 94.4;  
102.2; to be, pl. 94.9; 216.26; 220.29  
sax-dá', to gather 146.24  
dà, stockade B  
då's, the opposite side 244.11  
då'ixs, pl. dëxdå'ixs, sound, strong,  
sacred 218.27  
doiłgisł (?) 212.25  
dôx, to take several objects 74.5, 13;  
76.15; 78.31; 84.17, 23, 26; 244.14  
(sga-dà'k, to hinder S)  
(txa-dogas, to buy S)  
dú'p, pl. dëpdü'p, foot of mountain  
88.7; 190.8  
dü'p, 238.21  
(dö'?)

- wul-dō'ōgitk, warrior 198.8; 210.10  
(dün?)
- tgu-dū'n, surroundings 222.33, probably more correctly tgu-kdū'n, see 80.18
- dū'la, pl. ga-dū'la, tongue 210.5  
(dūlaxł)
- tgu-dūlaxłk, pregnant S  
(dū'l's)
- dedū'l's, pl. deldū'l's, 162.20; 166.6; 218.14; 230.21; ZE 782<sup>18</sup>
- dū'lk, cedar-bark basket B
- dū'lk(s), to get fire 196.16, 20
- dū'lxg, pl. daxdū'lxg, unable to move 84.12; 144.4; 184.31
- ta-, extreme, pl. (par.) 188.14
- ta-ga'n, board (gan, stick, wood) 98.30
- tō're'la, large seal B
- tge're'łk, children 152.6; 212.5, usually k'abe-tge're'łk, little children  
(tgamuxł, hidden S)
- tgi-, down though the air (par.) 74.4; 76.7
- tgīn, to drill fire 72.13
- n sī' tgi'ōn, hearth of fire-drill B
- gu-, around (par.) 76.23; 80.18; 92.3
- lu-tgwi'ats, to hollow out with adze
- tqāł, large net B
- txa-, to use (par.) 94.12
- txa-, place (par.)
- txa-ā'q, pl. txa-ā'lq, outside of house 86.12; 236.7 (āq, mouth, rim)
- txa-lā'n, behind 108.17; 184.3 (lān, stern of canoe)
- txa-k'ilē'ōk, behind house 94.17
- na-k-txa-gisi-hi-wā'ōSET, east (= place where it begins to rain down river)  
ZE 785<sup>99</sup>
- txa-mā'ō, body 112.31; 164.9; 194.34; 204.29; 238.16
- tqa-mā', 208.20
- txa-, (same as txa-, to use?)
- txa-dō'g, to take along 108.20
- txa-leks-gia'tk, to be glorified S
- (txa, all)
- txa-nlī', all 70.21; 76.17; 90.8
- txā', pl. tlaxtxā', flat
- tlaxtxā', Flatheads
- txa, skin S
- txā's, to accuse S
- txa'ō, halibut B
- txaā'tk, cousin (?) 170.11
- gi-txautk, some time ago B
- Txā'msem, name of raven in myth
- txas-, along a long surface (par.) ZE 792<sup>232</sup>
- wati-txas-ni' sa, on the same day 70.24
- txaks-, (par.) 148.1; 156.20; 242.22
- txaks-wan, to push down S
- txaks-ō'ks, to drop down 148.1
- txaks-hat'a'x, very bad 242.22 (perhaps txa-ks-hat'a'x, all extremely bad)
- txal-, against (par.) 70.15, 27; 74.22; 76.7; 86.15; 232.2
- txalakwak, chin B
- txālp̄x, four 188.12; 208.33; 238.23 round or flat objects
- txalpxdā'l, four persons 198.27
- txā'lp̄xsan, four long objects 80.23; 188.12
- txālp̄xsk, four canoes
- txalpl'o'n, four measures
- (txungaguntk, to become known S)
- txalk, to put into fire 102.11; 130.5; txē'lk 150.23
- txā'lemk, to heat stones
- txō', to take canoes to water 138.29
- txā, wide S (see txā, flat)
- txā, pounded (?) S
- txā, armor B
- gi-txā'tk, some time ago B
- txāxg, to eat; pl. intran. 242.17
- t!epxā'ōd, two flat objects 78.25; 118.32
- t!epxado'l, two persons 80.12; 214.11
- kse-t!epxadō'l, twins B
- t!epxā'ōlt, seven round or flat objects
- t!epxā'itsan, seven long ones
- t!epxaldā'l, seven persons

- t'epxâ'ltk, seven canoes  
 t'epxâ'l'del'ô'n, seven measures  
 t'EM-, towards the fire (par.)  
 gun-t'EM-iā', to order to go to the  
 fire 102.20  
 sta-man-t'EM-yā', to continue to rise  
 (landward?) 244.29  
 t'EM-, nominal par., probably for t'ā+EM,  
 sitting  
 t'EM-ga'i, shoulder  
 t'EM-lā'ni neck  
 t'EM-lax-ā'm, village on prairie (a  
 name) 242.2  
 t'EM-ba', hip B  
 t'EM-lā'm, leg below knee, hind-legs  
 t'Eks-, surrounding (par.)  
 t'a, pl. t'ad'a', far B  
 t'el- (par.)  
 t'el-gā'd, to think 108.3  
 t'el-gā'd, to serve food 130.18  
 t'ah, t'ā, pl. t'at'ā', lake 176.3; 226.1;  
 230.13  
 ts'EM-t'ā'mks, lake 192.19 (= t'ām  
 aks being water?)  
 t'ā, to be, to sit, (round object), sing.  
 70.5; 82.26; 86.28  
 lu-t'ā'd, to put in 210.18  
 ha-li-t'ā', chair  
 t'ā', to slap  
 t'ā'wil, fish-hook B  
 t'ā'p, to pound stakes for net into ground  
 178.8  
 (t'am)  
 t'amī's, to paint  
 t'amxbi's, to be a painter of boxes  
 SE-t'ā'm, to begin 130.24; 242.21  
 se-t'ā' dem li'̄minu, I begin to sing  
 wul-se-t'ā'tk, the beginning  
 t'ā's, bird-arrow 164.29 (see t'ē's)  
 t'a'k'īxs, to choke  
 t'a'g'il-an'ō'n ts'al to make a fist B  
 t'ax-wa'ns, adze 136.4  
 t'āxs, to pole canoe (?) B  
 t'ā'xlg, danger 80.27 (t'ā'xlg?)
- t'ālp, to cover with hot ashes or fire  
 104.32  
 t'āl, to be (collection of objects) 86.7;  
 196.27; 244.15  
 na-t'el'a', company 214.18  
 t'a'ñen, to cause to be 170.29  
 t'ā'lxan, rotten wood 180.24  
 (t'ē')  
 ts'EM-t'ī', nape of the neck 232.3  
 ts'EM-t'ē', top, ridge of a mountain  
 90.4  
 tē'1, malar bone, cheek B.  
 tli'bēn, sea-lion 168.32; 218.1  
 t'ē's, bird-arrow B (see t'ā's)  
 t'ē'n, valley  
 t'ē'n, go ahead! 216.8; 228.33  
 t'ēl, quick 108.17  
 t'ā, tying string of blanket B  
 tlat'ā', blanket 170.28  
 t'ū', to sweep, tran.  
 t'ū'sk, intran.  
 t'ō'pxs, heel B (perhaps dū'pxs)  
 tō's, cat B  
 t'ū's, to push, 94.10; 176.13, 14; to beat  
 with fist 220.15  
 (tāsem, to gather S)  
 t'ū'ts, lance 80.24; 82.17, 28; 84.13, 17  
 t'ū'ts, pl. t'Est'ū'ts, coal  
 t'ū'tsk, black 244.5, iron  
 qam-t'ū'ts, charcoal 136.27; 154.8  
 se-t'ū'tsk, to make black 136.28  
 t'uks-, out from top; from land to water  
 (par.)  
 t'ōx, pl. t'ō'dex, to step on 146.9  
 t'āxlk, pl. t'axt'ā'xlk, heavy 166.4; valua-  
 ble 194.32; difficult 228.7  
 se-, to make something (par.) 72.15, 27,  
 31; 88.3, 5; 176.3  
 se-wulg'a'd, murderer 196.22  
 sea'wulksk, to drift  
 sehū', yarn  
 sepexi'ōm aks, swallow B  
 sem-, very (par.) 70.20; 72.1; 76.24  
 sem-g'it, very 228.19

SEM-gal, very 76.14; 88.1; 228.29  
 SEM'ā'g'id, chief 86.19, 25, 27  
 SEMIĀ'wunt, right hand (see NE-KSE-miā'wan)  
 SEMḠi'ōk, woodpecker (= sā'ōMEN ḡi'ōk, spruce pecker) B  
 SES-, to play, to imitate (par.)  
 SES-dzō'x, to play camping 242.15  
 SIS-ā'ōxs, pl. les-aā'xs, to laugh (= to play with mouth?) 88.14  
 Sīsa-lu-gulgwa'lk, to flash just for a moment 210.3 (lu- in; gwalk fire)  
 SESO', rattle B  
 SESU'ōs, small, pl. 216.3  
 SEN-, firmly (par.)  
 SEN-yā'ōg", to hold firmly 194.23  
 SEN-wō'x, to rebuke 112.21  
 (SEN-hā't, to try S)  
 SEN-tsaa'i'lisk, to examine, to try B  
 SEN-nā'ō, to bait  
 SEN-dō'intk, garden S  
 SENt, supposed 230.26  
 SEKSŪ', urine  
 SEXSWĀ'xs, pl. of xswā'xs, to dive (SEKSGĀ'ls, to buy S)  
 SER, mouth of river  
 SE'RElk, middle 86.13; 230.13  
 SERliaxs, forenoon B  
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 SEL, fellow, companion 94.21; 220.9  
 SELA-, 72.22; 194.26  
 SELEM-, back (par.)  
 SELEM-da-a'xlg, to get back 220.34  
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 SELA'ben, to spout 138.22 (? sa-lā'ben, suddenly they emerged)  
 sa-, off (par.) 86.18; 88.12  
 sa-gā'ō, to take off B  
 sa-ba', to end (= to run off)  
 sa-, suddenly (par.) 76.22, 24; 84.5, 11, 12; 86.14  
 sa-nā'ōlk, to be astonished 106.16  
 (sā)  
 sagau-sā', to have good luck 72.30

sa, day 70.13, 22  
 sa'ipk, hard  
 sa'ip'en, to harden  
 sā'wun, to put berries into a box 148.32  
 sā'wunsk, book S  
 sā'ōMEN, spruce-tree 74.2; 76.19; 226.15  
 SEMḠi'ōk, woodpecker (= sā'ōMEN ḡi'ōk)  
 sa'mi, meat 74.27; 76.3; 162.16; also used as pl. for: ol, black bear  
 sā'n, to put several objects aboard  
 sā'ōntk, to go aboard, pl. 170.31  
 sak!', to pull, stretch out 80.22; 182.26  
 saksg, clean 230.31  
 saga-, to wish (see hasa'x) 96.11  
 sagitsū', to deal out sticks in gambling-game B  
 sagait-, together (par.) 74.12, 19; 82.1  
 sagau-, on edge of a high place (par.)  
 sagau-hē'tk, to stand near edge 126.4  
 sagau-sā'ō (sEgause'a) pl. sagau-ga-sā'ō  
 good luck in fishing, hunting 72.30; 192.15  
 sag'ap-, without purpose (par.)  
 sax-, (see sagait) (par.)  
 sax-dā', to gather 146.24  
 (sux, sāsux, thorn-bush S)  
 (sā'ōx)  
 lu-sā'ōx, pl. lu-SEXsā'ōx, red-hot 102.18  
 sā'ōl, to notice 72.22, only in negative form  
 a'igE sa'ōl, not to notice  
 wa-sā'ōl, to handle without care  
 sā'ōli, to request 96.23  
 sā'ōliyu, I invite  
 sāldz, to groan 130.16  
 sā'ōlk!ensk, pl. SEKSĀ'ōlk!ensk, dismayed (? see sū'lk)  
 sā'ōlk, perishable  
 sī', pl. ga-SESī', foot, ray of sun 108.29; 112.2; 236.16  
 sī-, before (par.) 74.10; 76.11; 78.24; 236.11  
 siā'ux, larynx B

sī'an, a kind of root 186.2  
 sī'a'n, bottom of water 158.30; 172.29; 232.14  
 sī'a'n, glacier B  
 sī'p'en, to love 88.1; 162.23  
 SEPSI'P'ENSK, friends 166.22; 228.28  
 NE-SÍ'SP'ENSGEM ḡasgā'st, his friend crane 182.25  
 sī'pk, sick 230.12  
 ha-sí'pk, sickness B  
 sép, pl. SESÉ'p, sesa'yip, bone 98.27  
 sé'bem gr'a'det, human bones 88.7  
 (siti-) (siti-yā'ux, to return, reciprocate S)  
 (siti-ā'ms, to exchange money S)  
 (sisawa'ntga ḡat, descendants S)  
 sī'st, pestle B  
 (sisgwungā'tks, to demand S; see k!un-k'unō'?)  
 sin, dizzy, sing. and pl. (drunk S)  
 sineksā'sk, bag of sea-lion intestines for keeping fat in B  
 sig'idemna'x (= sem-ḡid-hā'nax?) chieftainess 70.2; 198.20  
 (sigit, to long for, desire S)  
 sigā'tk, to start, pl. 142.6; 164.31; 168.2  
 sī'g, to spin  
 (silk, to need S)  
 sī'g-l-g it, the eldest one 166.7  
 sēt, big spoon, Dipper (Constellation)  
 siłk, flanks B  
 sā'eg, sā'wuq, early  
 sā'ols, span form thumb to first-finger B  
 su-, newly (par.)  
 su-p'a's, young (= newly-grown) sing. 72.33  
 su-nā'ot, tired 84.3, 9; 86.22  
 su-kiā'xt, fresh grass 86.5  
 su-g'a'wun, at last  
 su-ga'd, murderer 196.22 (see se-)  
 sū', to swing (rope, baton) 112.30; 162.19; 186.11; 220.16  
 suwa't, Tongass woman (borrowed from Tlingit word for "woman")

suwa'n, to blow 134.8, blowing of shaman swâxsk, to dive (see xsâwxsk) 168.8; 232.12  
 sū'na, you may! 86.30  
 sū'nt, summer 146.3; 200.32; ZE 795 270  
 sū'ns, pl. ga-sū'ns, blind 174.17  
 sōnłk, bear-cub B  
 su-li'onsk, hunter  
 suwili'ōn, to pursue  
 sū'lk, pl. seksū'lk, dreaded  
 sū'lk'ensk, dismayed 228.26  
 spe-, place where something belongs (par.)  
 SPE-naxnō'x, supernatural being 188.24  
 spe-sa'mi, bear's den 118.28  
 spaga, the place between 70.27  
 spagait-, between (par.) 70.3  
 spaxlā'n, pl. sekspaxlā'n, to tie up (?) 146.16  
 spaxł, to catch salmon B  
 spā', to beat time 92.5  
 sta-, steadily (par.) 76.28; 100.18; 202.23; 244.29  
 sde-gō'p, continuous succession of waves 132.7  
 ste-hiā'ō, to continue 208.11  
 sta-ga-liph'ōb, continuous thunder 214.5  
 stata's, dish of mountain-sheep horn B  
 stā, half, one side of a long thing 72.10, 11, 16, 17; 84.16; 86.29; 90.4  
 stemā'n, (= stām hān, one side salmon) humpback salmon ZE 792 266  
 stū'p'el, rear of house 88.7; 180.32; 194.4; 220.22  
 stū'nxł, pl. ga stū'ōnxł, to whisper 194.6  
 stukł'in, rabbit 204.18  
 stū'ł, pl. sekstū'ł, to accompany 78.30; 82.8; 86.23; 146.24  
 (sna'ō) lax-sne'ōld, back of hand  
 lax-snē'xs, instep 196.26  
 sts'äl, beaver 74.25; 206.24  
 sk'a'msen, a bird B

- sg·a<sup>ə</sup>l, pl. sesg·a<sup>ə</sup>l, to press down 94.4, 5  
 sg·an, gum, pitch B  
     sg·inī<sup>ə</sup>s, pitch-wood ZE 784<sup>71</sup>  
 sg·et, spider B  
 x-sg·i<sup>k</sup>, eagh (= eating sg·i<sup>k</sup>) 202.25  
 ske, herring  
 sger, to lie sing. 230.5  
 sgatk, thick (fog) 90.7  
 skētg, ordinary B  
 skī'yelaks, evening B  
 (ama-n-dap-sgeltk, a good measure S)  
 (skwai, pl. sikskwai, to stop, to rest S)  
 x-sk·ā'msen, hawk (= eating sk·ā'msen) B  
 sga-, across (par.) 86.12  
     sga-bū', a number 88.7  
     sga-na'kt, some time 80.16; 84.30  
 sgā'yiksk, to hurt, to wound 228.5  
 sgā'wul, lower eyelid  
 sgats'er, ugly B  
 sgan, stick, tree, wood (only for designating a particular kind; see: gan)  
     sgan-kī<sup>n</sup>, quiver 84.14  
 sgan, pl. sexsga'n, mat 94.29  
     gus-sgan, mat coat, rain-coat 80.25;  
         82.29; 88.28  
 sqā'nēis, elbow B  
     di-sqā'nēis, measure from elbow to tip of finger B  
 sgani<sup>ə</sup>st, mountain 84.4, 6, 10, 21;  
     88.10, 11  
 sqāg, pl. sexsqā'g, to refuse 166.8  
     (sgāu S)  
 sqē<sup>ə</sup>tg, dark ZE 782<sup>32</sup>  
 sgōks, to stop, to leave off 90.26; 130.32  
     sgōksk, to lack, to miss S  
 īgu-slē's, brother's son (said by woman);  
     sister's son (said by man) B  
 dze, weakens definiteness of statements  
     70.15; 88.3  
 ts'erda'm, gambling-stick marked with three rings B  
 dzab, pl. dzebdza'b, to make 72.12;  
     244.25  
     wula-dza'b, hunter 82.9  
 dzabk, dzabax (?), crest 218.1; 244.20  
 dza'p!el and da'p!el, to play with a thing (dzam)  
     dzemdza'mt, to try out oil 122.16;  
         ZE 794<sup>263</sup>  
 dzak, dead (sing.)  
     dza'k!en, to kill 100.10  
     dza'k!usk, animal 200.1  
 dzāx, to eat meat of goat 162.33  
 dzaga-, across (par.) 84.12; 198.9; 244.6  
 dzagam-, ashore (par.) 72.7  
 dzał, pl. dzeldzi'ał, to eat up, to beat in game 208.19  
 dzē<sup>ə</sup>s, grandmother (address)  
     na-gan-dzē<sup>ə</sup>sk, female ancestor B  
 dzēx, to get for somebody 160.12  
 dzi'us, daylight 86.28; 190.7  
 dzi<sup>ə</sup>b, to disappear, 78.11; 80.30; 188.31  
     dzi<sup>ə</sup>belk, 198.22  
 dzi<sup>ə</sup>s, weir for catching seals, salmon, with falling tide B  
     (zinuk, back S)  
 dzir, porpoise  
 dzi<sup>ə</sup>lk, to melt 234.16  
 īekglu-dzō<sup>ə</sup>st, husband's sisters 152.31  
 dzōx, edge 108.19; 176.9; 226.5; 234.5  
 dzōx, pl. dzendzō'x, to camp 70.12;  
     72.7; 82.18  
     (zogun, to fill S)  
     (zauksh, to dry S)  
 dzāx, to be ashamed 98.19; 216.6  
     dzāx, shame! B  
 dzā<sup>ə</sup>lk, raccoon B  
 dzā<sup>ə</sup>ł, pl. dzeldzi'ał, to slide down 108.27  
 ts!e-, inside of a thing (par.), only in the form ts!e-wā'lb, inside of house  
 ts!epts'a'p, tomtit, wren 198.32  
 ts!em-, inside of an object (par.) 72.13;  
     86.10; 96.19  
 ts!emā<sup>ə</sup>tk, sweet 226.16  
 ts!ens-, to desert, deserted (par.) 72.3  
 ts!enł, a short way off (par.) 120.2;  
     228.24  
 ts!eks-, around (?) (par.) 150.29

ts!eks-nā'axs, bracelet (perhaps ts!ek-snā'xs, around wrist)	ts!al, stomach B
(zikshim, ahead, first S)	ts!él, pl. ts!elts!é'l, to slice fish
ts!ek'-la-, away from fire (par.) 86.26	ts!a'leks, whirlpool 248.31
ts!er, much 70.20; 212.30; 244.8	(zalthinsh, to condemn S)
ts!elem-, into from the side (par.) 86.15, 23	ts!ā'čē, branch of river (?) B
ts!elā', basket for fish B	(ziānuks, the extreme, the margin, the hem S)
ts!elā'yer, ts!elā'yu, pl. ts!elts!elā'yu, to visit 162.26; 214.24	(ziak, to wither, to dry S)
ts!elts!elū'mda, provisions (?) 244.18	ts!ē'ox, deaf B
ts!elā'ser, rapids	ts!i'oyuk, to bail out canoe B
(zilthi, ? S)	ha-ts!i'yuksa, bailer
ts!ats'a', hail B	tsiā'lk, kingfisher B
ts!āi, satiated 70.18	g'i-ts!i'op, yesterday 120.24
(ts!au)	dze-g'i-ts!i'op, to-morrow
na-ga-ts!a'u, several 90.26; 218.1	ts!i'op, to tie 134.10, 16; 174.2, to close eyes B
ts!ets!ā'ut, those inland, Tinneh tribe of Portland Canal B	kse-ts!i'op, tying-up of hair; one of the steps in the social advancement of boys
(zāōulsh, zāowlsh, za'awilsh, to rob S)	ts!i'be sa, overcast (= sky closes its eyes) B
ts!ap, pl. ts!epts!a'p, town, tribe 70.5	(zibā, lame S)
gal-ts!a'p, town 72.1	ts!i'n, to enter, sing. 72.20; 78.4
(zabax S)	ts!i'k, g'ina-ts!i'k, to be left 134.9
(zabukshk S)	(zigaush, to fear, S)
(zama'an, zimāun S)	ts!ē'ktsik, wagon (Chinook) B
(zāmādum S)	ts!ā, flood subsides, fog disappears 90.7; 188.32
ts!a'mti, lightning 208.33; 232.33	ts!ā, pl. ts!ā'ts!ext, to split a skin; to pull out of a slit 84.11, 22; 172.3
(zāzuks, field S)	ts!ā'oten 210.29
ts!ask", louse 160.3	ts!ā'ots!, to pull out (arrows) 126.22; 130.25
ts!āns, armpit 104.22	ts!ā, pl. ts!ā'ots!ex, gorge, canyon 84.11, 15, 16, 25 (same as last?)
ts!a'k", pl. ts!ek-ts!a'k", fire is extinguished 72.25; 152.26; 198.1	g'i-ts!ā'ex, bow of canoe 124.20
ts!ak, large chiton	g'i-ts!ā'n, rear of house 86.27
ts!exts!a'xk, it tickles	ts!ā'xs, plant of foot, boots B
ts!āx, clams B	ts!em-ts!ā'xs, plant of foot B
(zaxautk, naked S)	ts!u, though 160.22; 218 note; 228.32
ts!ār, insides of body 166.16; 206.9	ts!uwā'l, finger
ts!ax, pl. ga-ts!ā'ts!ex, nose 176.17; 180.13; 232.3	ts!ā'x, fat 92.26
ts!em-ts!a'x, nostril (= inside of nose) B	ts!ā'ksen, to rinse out 172.10
ha-ts!a'xlg, (fire) is very large (?) 182.11	
ts!al, pl. ga-ts!elts!a'l, face, eye 110.31; 174.20; 238.15	
ts!elts!a'l, eyes 174.16	

- ts!uwa'n, point, extreme 76.18; 78.24;  
84.10; 176.17
- ts!uwa'n-g'id, the youngest one 166.12
- ts!uwa'n, name of a magical box 214.13
- ts!ū'p, tail 204.28; ZE 793<sup>243</sup>
- ts!ū'sk, a little, small, sing. 170.20;  
184.21; 240.1
- ts!ū'ne, (?) 124.20
- ts!ū'nts!, bird 72.31; 82.6, 31; 84.18; 198.31  
(zuksh, busy, industrious S)
- ts!ū'lbeksk, to sink 112.13
- ts!ū'p; ts!ā'p, interstices 110.9, 11
- n, I, tran. subj. 70.15, 17; 88.22
- n-, ne-, nominal prefix 86.29  
n-lak, fireplace 72.16
- ne-, separable possession (par.) 70.2, 4;  
5, 17, 27; 72.6; 84.13, 21, 23; 86.29
- na-, completed past (par.) 72.14; 80.5
- nehemā', to suck B
- nehā'n, jade, serpentine (?) B
- nebets'e', mortar B
- nep!ā', prairie 86.7; 108.20
- nepla'x̄l, tall B
- (n'dhadē, thong S)
- nesa'b, visible (see: nesa'p)
- nesga'tk, to make fun 168.21; 216.4;  
230.5
- nesegā'tk, to mind 156.24; 236.23  
ni'sagā'tk, 232.17
- nesegā', 112.5
- negwā'qd, father (stem, gwā'qd) 80.4, 7;  
88.17
- neksema'wan, right hand (see semiā'-  
wunt)
- nexnō'x, pl. naxnā'nx, supernatural  
power 76.26
- nexnō'xs, pl. naxnā'nx, to have  
supernatural power 88.5; 220.23
- spe-naxnō'x, pl. spe-naxnā'nx, super-  
natural being 188.18
- n!er-, stem of independent personal  
pronoun, subj.
- n!e'ryu, I 198.31
- n!e'ren, thou 210.32; 230.21
- n!e'rem, we 218.27
- n!e'resem, ye
- na-, to complete an action (par.)
- na-, each other, one another (par.)
- na-, out of woods (par.) 150.3
- na-, nak-, direction toward 90.3
- na<sup>9</sup>, who 72.29; 200.7  
ligi-nā'<sup>0</sup>, some one 72.29
- gakstat-nā'<sup>0</sup>, behold! 84.30, 32; 86.16
- nā'<sup>0</sup>, bait
- nā'<sup>0</sup>, snowshoe 82.30; 88.29
- (nha'a'an, dirt S)
- (naāmx, to be peaceful S)
- (na'āx, to need S)
- nā'ya, mother! (said by girl)
- (nawana, seed S)
- (naknawāshk, those broken S)
- (nawaga'd, to rely on S)
- (nabha'an, to trade S)
- nā'<sup>0</sup>t, my dear (address of male) 184.4
- nā'<sup>0</sup>ta, cesophagus B
- nē'tseks, fish-tail
- nā'<sup>0</sup>tsk, harpoon-point 176.15
- nā'<sup>0</sup>t, a kind of duck B
- nā'<sup>0</sup>tk, pl. to kīni'<sup>0</sup>tk, to arise
- n!ak, pl. n!akn!ō'ntk, long 72.6; 74.2;  
86.11; 100.30; 226.17
- ām-sga-na'k, some time 80.16; 84.30
- n!a'ka, to reach out with hand
- (nakbal, a piece S)
- (nakbizū, to fear S)
- naks, pl. nē'neks(k), husband, wife 72.4;  
88.1; 180.12
- naksk, pl. nē'niksk, to marry 70.4  
88.4, 17; 212.3
- sem-man-na'ks, principal wife (?) B
- qal-na'ks, second wife B
- (naga'audit, chaff S)
- nagadzā'<sup>0</sup>, fox B
- nā'<sup>0</sup>q, nē'<sup>0</sup>q!, n!ē'<sup>0</sup>x, dorsal fin 172.17
- nā'<sup>0</sup>q, hoof
- (nanūx, spendthrift S)
- gā-nā'<sup>0</sup>xs, ladder 84.31, 33
- nā'<sup>0</sup>xs, nephrite (?) 150.29

- (perhaps ts!ek-snā'ōxs, around wrist?)  
 (naxs; sa-na'xs, to press, to choke S)  
 n!axn!o', to hear 72.27, 29; 76.18, 22;  
 78.23; 176.30  
 n!ā'ōx̄l, killer-whale 176.5; 194.31; 216.30  
 nnār, lullaby 220.6  
 nāleg'idahā'u, to be careful in the  
 choice of a son-in-law B  
 nāōt, to fast  
 nāōt, breath  
 sa-nā'ōk, astonished 106.16  
 kse-nā'ōk, to refresh one's self 84.12;  
 230.10  
 su-nā'ōt, tired 84.3, 9; 86.22  
 nī, he 70.24; 78.4; 88.7  
 nī gan-, therefore 80.33  
 ninī', that 78.24  
 nī, to look 72.24; 88.6  
 nīōdz, to see 76.6; 84.30; 88.15  
 nīōs, to see 80.31; 88.6  
 neknī'ōtsk, pl. 106.14  
 gun-nīōts'en, to show (= to make see)  
 108.15  
 (nī'a), grandfather (see: ia) 170.13  
 (nēun, to confess S)  
 nēsa'p, visible B (see: nesa'b)  
 nā, mother 70.5, 16; 222.7 (stem prob-  
 ably â)  
 (naknaunagumaxsh, to imitate S)  
 Nisqa'ō, name of Nass River tribe 224.2  
 nū'ōtk, to adoin one's self ZE 795<sup>279</sup>  
 nū'ōtk, to dress  
 nū, halibut-hook  
 nā'mel, eyelashes B  
 nā'ōs, wife of father's brother B (stem  
 probably â'ōs)  
 nā'ōser, wolverine 160.19  
 (nūunkāt, to take hold of S)  
 nāk, to lie down, sing. 72.17  
 (naxnogum wāl, to deceive S)  
 nāōt, drum 92.6; 220.11  
 nde-, each other (par.) 70.27; 84.24  
 nda, nde, where 82.10  
 ligi-nda', wherever 80.26
- nda-, strap of basket 148.10  
 ndēa, 146.20  
 nda'o, place between B  
 nda'o ts'ux, septum of nose B  
 ndō<sup>g</sup>, go on! 78.7; 96.11  
 nda'da, go on! 200.2  
 nta-, receptacle (par.)  
 nta-huwa'l, quiver (=arrow receptacle  
 124.24  
 nta-belā'x, vessel of moss 228.3  
 ndzū, give me! 158.5, 6  
 nlā'id, sign 218.17  
 se-nlā'ōdiks, se-nlā'it'eks, to make  
 sign 218.15; 238.25  
 nlō'ōtk, nest B (n-lu-ōlk)  
 k-, prefix used in geographical names  
 k-īgu-gan-mâ'leks, little-crabapple-tree-  
 place  
 k-lū'sem, Nass River 188.11; 238.22  
 na-k-txa-gisi-hi-wā'ōsētk, east (=place  
 where rain comes down river) ZE  
 785<sup>99</sup>  
 k-siā'n, Skeena River 238.22  
 gesge, preposition (see G, p. 360) 72.13  
 and passim  
 ge'ōwa, ga'ōwa, to haul a single canoe  
 118.23  
 gem-, to buy (par.) 122.4  
 kene-, place of B  
 kene-k-gâ'li, place of scalps  
 genē'gu (?) dried berries B  
 gesge'rets, sparrow 200.18  
 ge'redex, pl. getge'redex, to ask 86.19;  
 196.31; 210.8  
 ge'reks, to search 192.24  
 ge'renks, pl. lunks, to be dry (meat,  
 ground)  
 se-ge'renayu sa'mi, I dry meat  
 ge'renks, adj. dry (ground) 174.12  
 gege'rel, to pick up 100.32; 160.3  
 ge'rel, to pick berries  
 gegta'tk, a certain wind (?) B  
 (ge'relk)  
 na-k-txa-ge'relk, west ZE 786<sup>100</sup>

- gā<sup>0</sup>, to take sing. obj. 74.2; 84.13; 86.17  
 ts!elem-gā<sup>0</sup>, to take in 86.24  
 gab, to eat something 70.17; 72.2, 11  
 ga'p!esk, to eat berries from the bushes  
 gap, look out!  
 ga'<sup>0</sup>s, term used by a man's wife to  
 designate another wife of her hus-  
 band 160.17  
 Gagō'<sup>0</sup>l, Kwakiutl (see t!ad'a', those  
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 gaksk, to wake up, to rouse 160.6; 194.10  
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 gâ'<sup>0</sup>dō gan-, why 104.6  
 līg-i-gâ', whatever 72.30  
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 gu, who 72.4; 212.28  
 gū<sup>0</sup>, to hit 126.28; 168.11  
 gū'p!el, two round objects 71.27; 74.23;  
 220.12; 232.10  
 gū'p!el'o'n, two measures  
 Gumxmalad (?), a name  
 (gat)gutk (?), beaver-dam 196.5  
 gus-, garment (par.) 80.25; 198.8  
 gus-lig-i-yâ<sup>0</sup>, hunting-apparel 82.27  
 gus-mâ'ks, white blanket B  
 gus-płō'n, sea-otter blanket B  
 gus-halai'd, dancing-blanket  
 gus-naikim ga'mnk, Chilcat blanket  
 (probably four na'xin, Tlingit word  
 for "blanket")  
 gū's, to direct, to point to  
 kusts!ē'ok, fawn B  
 gusgwâ's, blue jay 202.13  
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 gwâ<sup>0</sup>, poor 166.15; 238.6  
 gwai, that one 80.8; 214.5  
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 gwa'deks, cool ZE 797 <sup>315</sup>  
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 gwôtk, 134.13  
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 gwa'lk'en, to cause to burn 198.19;  
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- kpâlg:ad (= ten persons) two hundred  
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 kdak, to shoot  
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 kdû'n, environment, place around some-  
     thing 80.18; 166.29; 236.8  
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 ks-, extreme, sing. (par.) 70.6; 196.5  
     ks-se'relk, middle 222.29  
 kse-, out (par.) 90.7, 9  
     kse-wô'x, to dream (= out of sleep)  
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     kse-a'mks, clear water 110.13  
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     ksem-a'ks, milk B  
     kse-da'ul, name of a river  
 ksér, to go out, sing. 72.27; 196.25  
 ksa, only, just (par.)  
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     rings B  
 ksi'u, a fruit B  
 ksin'a'q, second finger B  
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 ksû't, fall of year 142.19; 154.18  
     ksiut, 236.1  
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 ktsâ'oks, boards in bottom of canoe B  
 k'laxs, to kick 84.21; 172.9; 238.1  
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     break all over?)  
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     222.6  
     klgû'lg, young ones 192.9  
 (k'e'redet)  
     wa-k'e'redet, rarely (= without once?)  
         B  
     k'e'rdata, a few days ago B  
 k'e'reti, a kind of box for picking ber-  
     ries  
 k'e'tel, one round object 70.13, 22;  
     72.9; 74.9; 76.4; 82.18; 88.19; 214.26  
 k'elegâ'yeł, council combined with feast B  
 k'el'ô'n, one measure  
 k'lâ-, for a while (par.) 84.11; 200.12  
 k'lâ-, to a higher degree, exceedingly  
     80.28; 106.21; 240.1  
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     212.4  
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     k'ai, me 226.24; 228.31  
     k'wan, thee 78.3; 226.8  
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- k!al- (par.)  
 k!al-hísyá'dzu, I just strike 204.28
- k!ám, soot B
- k!átks, term used by man to designate brother's wife 194.7
- k!ál, one person
- k!álú, one (person), only one 166.5
- k!ál, year 142.4  
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- k!uda'ts, coat  
 (k!unō)  
 k!unk!unō', to demand 142.15
- Y!aga-k!unē'sk, a name 190.3
- k!uli', three round objects 208.31; 220.12  
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- k!ul-, about (par.) 84.7; 88.17; 108.3;  
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- k!wā'đDEMlk, pregnant 78.7
- k!was, broken 104.17  
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- kwax, lip B  
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- g:a'wun, now 96.9; 222.22  
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- g:ab, to draw water, to dip 96.10; 180.28
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- g:aps, high B
- g:a'bex, discouraged 214.14
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- lebagait-sga-t!á'ò g:a'mk, noon (= the sun stays right in the middle) B
- g:ad, people 88.7, 17  
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- leks-g:g'a'd, kinds 86.6
- sem-g:g'a'd, chiefs
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- g:it, — people, persons (par.), in tribal names:  
 G:it-lá'n, people of stern of canoe 222.26
- G:it-dzi's, people of weir 222.26
- G:it-xá'la, people of sea 224.1
- G:it-q!á'ota, people of poles 224.1  
 G:it-ts!Ela'ser, people of canyon 70.6;  
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- G:it-k-sa'n, people of (upper) Skeena River 224.2
- G:it-wulg'a'ots 222.26
- G:ispaxlá'ots, people of place where one eats elderberries (= G:it-spa-xlá'ots) 222.25
- G:itlandá', people of stockade (?) (dá, stockade) 222.25
- G:idesdzū' 224.2
- G:inadá'ixs, 222.27
- G:inax'ang'i'ok (g:i'ok, mosquito) 222.25
- G:idzexlá'òl 146.2; 222.26
- G:iluts!á'r, people at mouth of river (G:it-lu-ts!ár) 222.27
- G:ispawutwa'da, name of bear clan (G:it-spa-wutwa'da, people of meeting-place?) 214.18
- g:a'đz, to flow down river 70.6; 110.19  
 (g:ani)  
 g:i-g:a'ni, up river 70.5; 242.19
- g:a'òk!Eltk, pl. g:Ekg:a'òk!Eltk, to roll down, to turn over 210.12; 228.1, 22
- g:a'ks, calm 128.3; 132.1
- g:a'òks, pl. lá'oks, absent
- g:a'ksk, pl. lí'da'ksk, to wake up
- g:a'ksk, pl. g:i'kg:a'ksk, to cover, sub-merge 126.29; 244.30; 246.1
- g:alks, pl. g'ilg:a'lk's, to feel 134.6, 20;  
 162.5; 232.5
- g:alx, outside 104.3; 150.11  
 k:alx, 220.20
- (g:al)
- g:a'lk, pl. g:i'lg:a'lk, to spear, to pry off, to tattoo 74.3, 11, 18; 76.5;  
 116.26; 156.1

- g'ila'', tattooing, carving 136.25; 218.15  
 ha-g'ela', carving-knife B  
 g'ałwa''nsk, woodpecker  
 sa-g'ał-xbi-g'ałk, to harpoon something which it is moving 182.27  
 ha-lu-g'a'lxan (?) skin-scraper B  
 g'i-, locality, time  
   g'i-g'a'ni, up river 70.5; 82.13; 242.19  
   g'i-lä'n, stern of canoe  
   g'i-ts!å'ñn, rear of house 86.27  
   g'i-ts!å'eg, bow of canoe  
   g'i-ä'oks, way out on water 124.14; 164.12  
   g'i-k'la'ñl, long ago 70.19  
   g'i-txautk, some time ago  
   dze g'i-dzé'p, to Morrow 118.22  
 kiä'xt, green, fresh leaves, grass 86.5  
 g'iá'ix, to receive extra pay, a tip B  
 g'ipa'yuk, pl. lipa'yuk, to fly 82.30; 84.18; 198.30; 210.20  
 g'iba'u, wolf 208.2, 10  
 g'ímst, match made of cedar-bark B  
 g'ímg, pl. li'ng, to wipe  
 g'ët, here 226.8; 236.12  
 g'idi-, right there, just at the right place (par.) 84.19; 184.2  
 g'ítwá'lks, to attack 242.9  
 (g'i)  
   g'ítg, to swell, to flood 182.1; 222.22; 244.18  
   g'ín, to cause to swell  
 (gít)  
   txa-gítk, to get sour S  
   g'an-sa-gí'dask, yeast (cause of making sour) S  
 g'is-, from one to other (par.) 216.21  
 g'is, to miss 182.28  
 g'isi-, down river (par.) 70.17; 234.1  
 g'isk, pl. g'isgi'osk, to go past 174.27  
 g'ídzé, almost 84.19; 86.22; 230.15; 242.8  
 g'í'otsxen, k'!i'otsxan, to point out 96.24  
 g'in-, place of (par.)
- G'in-gô'li, place of scalps 188.15  
 -g'in, may be 88.24; 180.10  
 g'in, to give food 72.10; 162.32  
 g'ík, mosquito B  
 g'igí'nex, to pray to 188.19  
 g'ini'otg, to rise 72.23 (k'!iní'otg)  
 g'ina-, left behind (par.) 126.9; 166.5  
 g'inadá'ixs, rapids (?) 224.27  
 G'iná's, name of infant boys 222.12  
 g'ik, again 88.10  
 (gig'at, see g'ad)  
   lä giga't, long ago  
 g'ig'å'otk, (European) axe  
 g'ë'oka, in front of house 168.24; 174.3  
 g'íks, to buy 80.19; 170.16  
 (gil-hau'li, in woods; see g'i-) 88.22  
 g'il-, to give, to do for some one (par.)  
   g'il-a'ks, to give water  
   g'ilem-han-wä'is, those who had paddled for him 168.25  
 g'ileks-, backward, reflex. obj. 70.13; 112.6  
 lep-gilexs-tgí-ô'iget, he himself threw himself down 228.1  
 g'ilag'å'', robin 72.29; 200.28  
 G'ilaxwilô'gón, a name 212.10  
 g'ilä'ol, pl. g'ilg'ilä'ol, to look after some one; 90.9  
 g'ilí'olgët, outside, behind the house 86.21 (stem lí'olgët)  
 g'ilâ', don't! 88.24; 170.29  
 g'í'lwlul-, past (par.) 182.31  
 g'íldép-, along (par.) 238.21  
 gâ, to camp sing. B; see 156.34  
 (gâ)  
   wula-gâ', pl. wula-lâ', law  
 gâks, pl. lâks, to float 126.12; 154.33  
   174.7  
   gâ'ksen, to set afloat 134.5, 17  
 g'uëda'n, horse (Chinook)  
 k'áx, bunch of grass 86.5; 128.26; 230.20  
 k'lap, pl. k'!ípk'a'p, ten flat objects  
   k'lapsk, ten canoes  
 k'!ede', herring-rake B

kłan-, to pieces (?) (par.) 96.16  
 k'!épxa', k'!a'pxa, every one 116.27;  
 130.28; 140.17  
 k'!abá'º, lame  
 k'lán, to do, to go 142.20; 166.29; 232.7  
 k'láºk, one flat thing 92.24; 172.15;  
 242.22  
 k'!ak, pl. k'!ikk'!a'k, to choke 162.1  
 k'lálk, to steal  
 k'laf-, to try (?) (par.) 82.20  
 k'lidi'ºl, twenty, abstract count 244.22  
 k'!edá'ºl, twenty persons  
 k'!i'ºdzxan (see g'i'ºdzkan), to point out  
 184.16  
 k'!i'ºts'el, to bite through 128.18  
 k'!ina-, to go to do something (par.)  
 196.19; 214.27  
 k'!iní'ºtk, pl. nani'ºtk, to arise 160.21  
 (k'!i'ºn)  
 sgan-k'!i'ºn, quiver 84.17; 88.27  
 k'!e'ºxk, to escape, sing. 154.24; 164.9;  
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 k'!ila', pl. ga-k'!ila', paw of bear, palm  
 of hand 208.19; ZE 793 <sup>250</sup>  
 k'!ilam, or k'!i'nam, pl. k'!ilk'!i'nam, to  
 give 74.21; 78.2; 80.21; 82.3; 164.24;  
 168.1; 214.12  
 k'!ligí'ºt, twenty 168.27  
 k'!ál, k'!ál, one person 70.4  
 k'!ál, to forget 142.26  
 qelmá's, crab B  
 qa, rabbit (?) B  
 ga-, pl. (par.)  
 sem-ama-ga-wá'l, rich ones 80.16  
 q!áº, wound  
 gáº, q!áº, cane 80.24; 88.27; 220.17  
 gái, q!ái, wing, arm, fathom, trump in  
 stick game 210.20  
 g'ai, pl. gaiga'i, to bite 158.7; 162.3  
 ha-q!ayá'n, ha-g'ayá'n, club 156.32;  
 164.25  
 q!eyá'n, to club 92.23  
 q!ayím, almost 70.19  
 q!ayé'ºt, bullhead (a fish) B

gá'it, qa'it, hat 80.24; 82.29; 88.28; 90.1  
 ga'ina, path 86.8, 10  
 gaina, qa'ina, pl. la'ina, to fall 100.23;  
 180.28; 196.32  
 ga'ik, chest, front of body, half a fathom  
 160.2  
 g'il-ga'ik, tattooing on chest 218.17  
 ga'il, dish  
 qai'e'ºk, large dish B  
 ga'ilxan, to pry off bark from hemlock-  
 tree (see bé'ºxk)  
 ga'odi, to finish 78.10; 80.22, 29; 90.11  
 ga'ºwun qá'ºwun, to finish 94.5; 198.7  
 Gauó', a name 198.21  
 qawa'i, war-club B  
 ne-qawa'i, fin of fish B  
 ga'us, hair 92.22; 194.28; 200.10  
 t!em-ga'us, head (= where hair sits)  
 160.4  
 Gá'ºwus, name given to infant girls  
 222.12  
 qa'usk, narrow 184.28  
 q!á'watsx, gills B  
 q!á'wutsé, olachen-grease B  
 g'a'udzhan, q'a'wutxan, one long one  
 146.1; 170.15; 210.29  
 q!á'tsgan, g'a'ºtsxan, 94.1; 228.14  
 ga'wun, pl. g'anga'wun, to chew  
 q!auxá'n, crow B  
 ga'wul, ga'ulk, pl. galga'ulk, to wrap  
 around 92.28, 30; ZE 784 <sup>32</sup>  
 g'ap-, really (par.) 86.18; 106.21; 208.22  
 (g'ap)  
 wul mexle-g'a'p, a narrow channel  
 ne-q!á'pen mū (?) tragus B  
 ga'pxan, to paw 208.22  
 qap!Ela', gun B  
 ga'ºb, to scratch  
 qáºpk, pl. gapqá'ºpk, to rake, to scratch  
 qáºbxs, to scrape  
 gapgá'ºp!el, q!apq!á'ºp!el, to scratch  
 232.6, 16  
 gaba'xs, pl. gakgaba xs, to splash  
 gakgaba'xsen, fishes swim 136.33

- gaba'xsk, pl. ga-le'bexsk, to shake one's self
- ga'psel, to wink with eye
- gam-, q'am-, only (par.) 94.9; 100.31
- gamā'ts, starfish 218.2
- qā'maks, cape B
- gumi-, way in, far into (par.)
- q'amā't, one canoe
- q'amts'en, secretly 164.1; 194.5
- q'amks'i'wa, European (borrowed from Kwakiutl)
- q'ād, shaft of lance 80.24 (see q'ā, cane)
- gat, it is said 96.16
- gatg'a'd, strong 158.20; 244.13
- gatg'a'den 80.28
- gatg'a'tk 234.4
- gasgau, size 80.7
- gasgā's, crane 176.9; 218.2
- gadz, to pour out; gesga'dz, submerged 244.22
- qa'dzek, ga'dzek, to sell off 122.5
- huk-ga'ts'E, auctioneer
- q'adza'l, to swallow
- gan-, therefore, cause, means (par.) 70.14, 21; 88.1, 11
- gana-wa'lē, carrying-strap B
- gan, pl. ganga'n, tree 78.24; 174.30; 198.25; tune 220.11
- gantk, stiff
- gam-ga'ntk, door
- q'an-, g'an-, over (par.) 92.9; 128.15; 182.2; 234.6
- q'an-dā'uł, pl. q'anq'andā'uł, to refresh, to restore 234.19; ZE 797<sup>307</sup>
- qana-, inclined against (par.) 190.8
- gana'u, frog 110.30; 160.6; 218.1
- qanā'ots, hermaphrodite, man acting like woman B
- qa-nā'xs, ladder (see nā'xs) 84.31, 33
- dzaga-qa-nā'xs, bridge B
- ganē'itsg, north
- G'id-ganē'itsg, Tlingit 216.24
- ga'ni-wula, always 88.17
- q'andā'ułt, eight, abstract count
- Ganha'da, the raven clan 214.20
- ganlā'g, morning 76.17; 88.19
- gagū'm, gull
- gaks, yet, till 164.27
- behold! 80.32; 84.30, 32; 86.11, 16
- qā'q, raven 218.1
- qaqā', cormorant B
- gagawē', a spotted duck B
- q'āx, to open, hollow 70.21; 78.5; 86.16; 120.20; 196.25; 214.15
- gā'xpe, qā'xbe, sometimes 96.26; 242.10; ZE 795<sup>278</sup>
- qaxselksem sī, dancing-leggings B
- gaxgā'xs, to open mouth 176.14
- q'ar, fie! (said by man)
- gal-, qal-, (par.) empty 70.5; 82.2
- qal, come! 226.8
- gā'lemix, to remove 106.7
- g'ala-, q'ala-, behind, up river (par.) 92.10; 108.29; 112.7; 242.1
- gala'm-, missing the aim (see gā'lemix)
- galam-gā'<sup>10</sup>, to go to a wrong place
- galam-gā'lk, to miss with spear 128.28
- g'ala'ms, hawberry 72.9
- qala'k, to be cracked (canoe) 132.21
- galā'r, cedar ZE 784<sup>77</sup>
- ha-q'ala'x, club 216.1
- wa-q'ā'leg'atk, unmarried B
- galā'd, pl. g'akqalā'd, to let go 140.10; 228.21
- gā'lon, handle of paddle B
- galī'mk̄s, to cover over 150.32; 208.24
- galā'a's, stomach (stem a's?)
- qalbā'ltk, two canoes 126.9
- galdem-, receptacle (par.) 110.26; 180.30
- g'aldō'gōl, six persons 148.4
- q'aldā'l, six persons
- gā'ltxan, galtsan, three long ones 140.17; 170.20
- galtsa'ntk, three canoes
- galkse-, through (par.) 106.12; 166.16
- qalga'isil, thigh B
- qxā'la, sea (?) 168.4
- q'elā'n, armor of elk-skin B

(gałā'n)

łgu-gałā'n, łgu-q!ałā'n, wife's brother  
116.14qałde-, q!alde-, to the woods, inland  
(par.) 104.4; 154.27

qe'gand, to drag 94.25

gâ', to go to a place, trans. 84.4; 88.21

qoa'lt, to tear down (a house) (?) B

gâb, wave 124.1; 132.6; 220.25

gô'epla, light 174.18

gô'it!Eks, pl. gatgô'it!Eks, to come 78.11;  
80.20, 32; 90.8; 212.29

g'apk, pl. g'apg'a'pk, red-hot 182.12

gô'psxan, two long ones 178.32

q!a'pegan, to obstruct 182.1

q!amtk, to desire 88.22

gâ'd, heart, mind 78.5, 29

g'am-gâ'd, pity 238.8

ha-li-gâ'd, to think 230.17

(sagatgotas, to mend S)

gôsk, to jump 92.9

gôs ZE 790<sup>188</sup>q!ôdz, pl. q!asgô'dz, to chop down, to  
gnaw down 136.23; 162.16

gasgô'dz 206.28

ha-q!ôdz-sa'mi, butcher-knife B

gô'dzex, q!ô'dzex, pl. gôdzg'ô'dzex, a  
string breaks 146.20; 148.10

q!ô'dzex, to die sing (=to break) 232.15

q!ô'dzixt, gambling-stick marked with  
three rings, the middle one broken B

gôk, qôg, basket 82.29; 88.28; 180.27

am-gâ'k!insk, am-gô'g'insk, pastime  
226.18; 244.3

wul-qaqâ'st, council B

gâx, first 72.14; 84.28

gâx, ahead 118.13

gôx, qôx, to peck 182.3

q!âx, pl. q!âlx, to pluck 200.10

gâ'xs, broken logs 192.23

(g'â'xs) berry

me-gâ'xs, salmon-berry 108.23

pl. am-g'a-gâ'xs, different kinds of  
berries 146.4q!ôx, slim and supple ZE 784<sup>79</sup>gôl, pl. galgô'l, to empty out dry sub-  
stances 140.16; 146.22; 148.11

gô'li, scalp 188.15

wî-gô'li, person with dishevelled hair  
q!âlt, six flat or round ones

q!âltk, six canoes

q!âldel'o'n, six measures

q!âltsxan, six long ones

qâ'ldzex, gô'lts!ex, to carry on shoulders  
124.24; 180.24gâ'lex, pl. galgâ'lx, to sit with bark to  
fire 72.17, 18

q!â'lex, 176.9, 23

q!âlx, dull

q!âl, 118.16

g'âl, (?) 122.16

gôl, g'âl, to run pl. 114.8; 116.17; 124.3

q!âl 214.26; 242.15

ql'ê'reng'axs, to crush with foot

x-, to eat, to enjoy 120.9; 234.6

x-lu-an'o'n, to receive payment for  
burial (= enjoy in hand) B

x-gwatk, to feel cold 104.24

x-sk'a'msen, sparrow hawk B

x-tsô'ôtsk, a hawk (- eating birds)

x-mâ'lg'esk, to receive payment for  
burning the dead B

x-g a'd, cannibal (= eating man) B

xâ', close of sentence (used by women)

xâ', male slave, sing. 86.25

xa'ik, to upset 250.26

xa'ik!en, to cause to upset 140.3

xaxâ'ns, antlers B

xâxs, to weep 106.5; 134.31

xâ'x, xé'x, foam 120.5; 126.29

xpe-, away (par.) 118.30; 240.3, ZE 793<sup>245</sup>xbesem-, in front of body (par.) ZE 789<sup>171</sup>

xbax, to fold

ha-xba'x, pocket-knife

ne-xpâ'ga-an'o'n, wrist (= where hand  
folds)

xpaq, crest of wave 220.25

(na-txa-) xbâ'la, south ZE 787<sup>117</sup>

- xbā'la, squall  
 xbi-, part (par.) 182.27; 184.6; 224.2, 3  
 xbī-hatsalt, half quid B  
 xpī'ye, half B  
 xpi-mâ'k, half white B  
 xbi<sup>0</sup>s, box 136.4; 214.13  
 xpa-, in rows (par.) 220.24  
 xpēxs, to saw  
 xpīl, end 98.26; 162.22  
 xpā'lge'mlk, owl B  
 xdi<sup>0</sup>, to eat with some one 236.12  
 xtkâ, to pay B  
 xs-, to say, to appear like (par.) 90.29, 30  
 xsan, to gamble 214.27  
 xsānx, to disbelieve 90.20  
 xsīt, to vomit 232.13  
 xswa't!exk, to whistle 138.27 (stem  
     wā't!exk)  
 xsâ, pl. gaxsâ', canoe 118.8; 220.3  
     xsâ'em Haida, Haida canoe B  
 xswânsk, pl. sexswâ'xsk, to dive 206.16  
 xsteltg, noise 208.25 (stem tel?)  
     to speak, to make noise 102.13;  
     178.16  
 xsdâ<sup>0</sup>, xsta<sup>0</sup>, to vanquish 186.32; 198.18;  
     214.22  
 xstāmx, noise 134.7; 176.30; 212.22  
     (stem tāmg?)  
 xstâ<sup>0</sup>x, to sleep 126.25  
     xst'ôx, pl. laxst'ô'ega  
 xts'E-, in the middle of a long thing  
     (par.) 158.22; 162.3; 194.29; 206.30  
 xts'ë<sup>0</sup>, thick (fog) 88.10; 90.3  
 xge'res, pl. ga-xge'res, to catch salmon  
     152.15  
 xge'ela, to scold ZE 789<sup>167</sup>  
 xlep-, at end (par.) 84.29; 176.16; 196.21  
 xlém-, around an obstacle (par.) 102.28;  
     106.11; 136.1; 180.24; 228.11  
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 xlîr, pl. ga-xlî'r, to burst 98.16  
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     172.28; 232.14  
 ra, olachen 120.14
- E'remł, basket  
 E'renx, pl. er'e'renx, box 146.16  
     gal-e'renx, empty box  
 E'rla, seal 156.1; 168.6  
 l-, pl. (see G, p. 380)  
 le<sup>0</sup>wa'l, lû<sup>0</sup>wa'l, pl. wul<sup>0</sup>wa'l, to drip,  
     drop 172.4; 196.26; 236.4  
 la-hē'ld, to forbid 212.27  
 le-bâ<sup>0</sup>s, afraid pl.; (see bâ<sup>0</sup>s) 204.18; 218.30  
 la-a'ks, to drink, pl.; (see aks) 242.19  
 la-, not quite in the right manner (par.)  
     la-hëtg, pl. la-ma'xsk, to have bad  
         luck (= not to stand in the right  
         way) 98.20; 192.16  
 la-nî'0dz, to see bad luck coming 92.3  
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 le-bâ'ld, to stake in gambling  
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 lep-, self, subject, (par.) 70.5, 13; 72.11  
 lebelt-, against 198.28; 212.16; 242.9  
     lebelt-wâ'lx, enemy 214.17  
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     ner 86.12; 112.14; 182.10; 232.21  
 let, excrement (?) 168.22  
 le-seksū', to pour in urine 242.24  
 les'aā'xs, to laugh, pl. (see ses'aā'xs)  
 les'iā'n, mink 180.20  
 le-sâ'r, to talk together 118.16  
     le-sâ'0resk, council ZE 786<sup>114</sup>  
     le-sâ'l 122.30  
 le-gû'lar, to burn pl. obj. 136.11  
 leg-i'ol, eyebrow B  
 (wa'nem) lakî'olt, lower teeth B  
 le-gâ'0ks, what is left after burning (see  
     ümgâ'0ks)  
 leks-, strange, different, by itself (par.)  
     80.13; 82.6; 86.6  
 leks-t'â<sup>0</sup>, island (= sitting by itself  
     232.21  
 leksâ'x, door 86.15; 196.9, 25; 236.10  
     (see ksâx, to go out pl.)  
 lek'e'rensk, company of one kind (k'e'rel,  
     one)

lek!lag'a'd, pl. lek!agig'a'd, nobleman,  
next to chief in rank  
lek'lul-, for good (par.) 190.12; 212.1;  
232.11  
le'redisk, to gather, to go after things,  
sing. and pl. 202.17  
laā'x, starvation, hunger (?) 70.11, 12  
lā'ben, to emerge, pl. 138.1; 172.14  
lā'p!el, pl. leplā'p!el, to twinkle 90.23;  
238.25  
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788<sup>160</sup>  
la'mdzex, to enter pl. 108.33; 150.7  
lamk, hot pl. 72.15; 102.12  
lagait-, same as lebagait- 206.8  
(lān), behind  
g-i-lā'n, stern of canoe 186.16  
txa-lā'n, behind 202.25  
lān, fish-roe  
lān, come! 116.19  
(lāni)  
t!em-lā'ni, neck (= where neck sits)  
158.22; 194.29  
lāntk, to propel canoe with one paddle  
lak, fire 72.13; 86.29  
se-la'ks, to make a fire 74.8  
lā'ks, pl. ga-lā'ks, torch 194.27  
lā'ks, to be absent pl. 192.14  
lā'k!ultk, pl. leklā'k!ultk, to wrap up  
lā'gul-ts'a'l, to wrap up face 128.19  
l!axs, needle of coniferous trees  
l!axs 72.12; ZE 794<sup>258</sup>  
lagauk-, from the side of the house to  
the fire (par.) 98.31; 102.27; 138.14;  
238.1  
lagax-, at both ends, to and fro 94.27;  
158.20  
la'gal, to examine  
lax-, on, surface of an object 72.1; 84.4  
Lax-x-sg'i'k, eagle clan (= on the  
eagle) 214.20  
Lax-g'i'bū', wolf clan (= on the wolf)  
214.20  
lax-ō', top

lax'ā'l, upper eyelid B  
lax-ō'(m) (?) 212.13  
laxs, to bathe  
la'xsen, to wash some one 166.20  
la-xst!ā'ex, pl. to xst!ōx, to sleep 72.16;  
168.9; 194.8  
laxla'x, to be born, to drop down, sing.  
210.24  
kse-laxla'x, to be born (= to drop  
out) 80.3; 164.17; 220.7  
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lekla'xs, various 214.19  
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lār, trout 220.11; 242.20  
lā'lt, snake 248.30  
lā'ltk, slow  
Lalg'imī'l, Bella Coola  
lahk, to lie down, pl. 72.14; 88.2  
ha-li-lā'lk, bed  
li, pl. ga-li, feather, fur 152.23; 236.19  
man-li, plume (= up feather) 110.9  
li<sup>0</sup>, to take cooked food out of fire 106.6  
li-i, on (par.) 74.22; 84.28, 31; 88.32; 230.2  
li-yē'r, pl. to yer, to hide  
liā'ñ, to repeat 238.23  
li-yā'k, pl. to yā'k, to follow  
lipli'b, thunder 212.23  
ga-lē'bexsk, pl. to ga-ba'xsk, to shall  
one's self (see ga-ba'xs, to splash)  
lipa'yuk pl. to gipa'yuk, to fly 218.16  
lē'pg'an, leple'p!gan, to shuffle about,  
to turn over, 176.25  
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li'omi, to sing, song 92.12; 174.19; 218.32;  
232.31  
li<sup>0</sup>mg, pl. to g-i<sup>0</sup>mg, to wipe  
(a'lge) li<sup>0</sup>deg, to be silent ZE 792<sup>219</sup>  
li'daksk, pl. to g-a'ksk, to wake up  
li'deksen, to awaken several 200.21  
llē'ødeks, fish jumps 242.20  
li<sup>0</sup>tsx, to count, to read 98.3  
li'na, pl. to gē'na, to fall

- ligi-, at some indefinite place, not in the right manner (par.) 80.26; 82.27  
 ligi-gâ', whatever 72.30  
 ligi-tnâ'<sup>0</sup>, some one 72.29  
 ligi-nda', wherever 86.26  
 ligi-gû'<sup>0</sup>p!el, about two 220.12  
 Ligi-yû'<sup>0</sup>n (?) a name 212.7  
 ligi"<sup>m</sup>ti, wool (lî, fur; mati, mountain-goat) 150.25  
 lêks, great 80.33; pl. liklê'ks 152.11; 212.28; 242.3 old  
 lêks aks, flood tide B  
 l!i-q'an-, over (par.) 92.9  
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 li'leks, pl. to gaks, fish jumps  
 li'<sup>0</sup>l, to wait for some one 128.21; 148.23; 176.12  
 lo'ë, neck-ring of cedar-bark  
 lâ'ik, pl. leklâ'ik, to move camp 116.18; 118.2  
 lelâ'ik, 118.4  
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 lô'<sup>0</sup>b, pl. leplô'<sup>0</sup>b, stone 84.22; 230.1  
 ts'êm-lô'<sup>0</sup>b, cave 198.21  
 lebe-ô'n, biceps (= lô'<sup>0</sup>b an'<sup>0</sup>n)  
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 (wa-) lâ'ms, foolish 212.26  
 lâ'ts!, elderberry 222.25  
 (lâ)  
 llâks, pl. to gâks, to drift 124.34; 138.2; 158.27; 186.20; 244.1  
 lâ'k!', mud 192.23  
 lôgôm-, into from top (par.) 104.20; 244.15  
 lu-, in (par.) 74.6, 14; 76.16; 82.7; 86.8  
 lu-ge'renksax, thirsty (= dry inside)  
 lu-gerengaksk, thirsty  
 luwa'i, pl. to wa'i, to paddle  
 luwa'ntk, to worry 184.27  
 lu'wa'l, to drip, see le'wa'l  
 (lû'<sup>0</sup>p), to sew  
 lû'<sup>0</sup>pk, to sew  
 lû'<sup>0</sup>p!es, to be sewed
- lû'd, wedge 178.3  
 lû'di'sk, place of hunting 222.31  
 K-lu'sem, Nass River 118.4; 120.13; 181.11; 238.22  
 lu-sa-nâ'<sup>0</sup>!, surprised  
 lûnks, pl. to ge'renks, dry 162.33  
 lû'<sup>0</sup>nk!Esgem sa'mi, meat that is being dried 76.10  
 lû'nk, dry 76.16  
 SE-lû'nar, to make dry 146.3  
 lû'nar, to dry 74.26  
 lû'nsen, to dry (trans.) 76.3  
 lukdî'<sup>0</sup>, pl. to k"di'<sup>0</sup>, hungry 72.1  
 lûks-, along a valley (par.)  
 lôk'!, mud  
 lôx, rotten 78.24  
 lôgaks, wet 236.5  
 lu'<sup>0</sup>lg'id, feast 122.11; 242.11  
 (leb) smooth  
 le'lep, to smoothen  
 gan-lebi'<sup>0</sup>sk, spoke-shave  
 ha-lebi'<sup>0</sup>sk, knife  
 lêm-, stopping a motion (par.) 118.13  
 lêmâ'm, to help 76.1, 13; 78.20; 80.28; 148.13  
 lêmkdî'<sup>0</sup>, brother (said by girl); sister (said by boy) 114.25; 152.26; 216.13  
 leklek'ti'<sup>0</sup>na, valleys 244.32  
 le'q'ask, kelpcake  
 la'ask B  
 leq'a'ts, rhubarb  
 ler, under 196.1; 214.17  
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 le'rder, to keep, to preserve 218.31  
 la-, in bad health (par.)  
 la, past (par.) 90.4  
 lâ, while (par.) 96.17  
 lâ<sup>0</sup>, to haul pl. obj. 116.31; 168.28  
 la'ak', to be glued on  
 a'lgE la'ak' g'a't, there was nobody there 120.4  
 lab, hole, deep 172.13; 234.11  
 (t'êm)lâ'm, leg below knee; hind-legs 204.21

- ɬams, son-in-law, 88.20; 198.33; parent-in-law 210.18
- ɬatsx, smoked, split salmon-tails
- ɬantk, pl. ɬaɬa'ntk, to move 90.5; 136.33; 220.25
- ɬaɬl, pl. ɬeɬa'ɬl, to move something 94.23, 24
- ɬak', pl. ɬ'iɬik', to bend, intr.; to lean over 100.20
- ɬa'k'!in, to bend something ZE 784<sup>75</sup>
- ɬa'g'axsk, pl. ɬaxɬa'g'axsk, to climb 226.25
- ɬekla'ks, to shake 88.11
- ɬax, pl. ɬaɬlx, to bite, to take hold with teeth 160.8; 208.7
- pl. ɬa'lx
- ɬaxs, claws, nails 160.8; 164.8; 202.30
- ɬaxsem si', toe-nail B
- ɬalb, to plane, v. tr.
- ɬebi'esk, to whittle, v. intr.
- ha-ɬa'ld, work 122.17
- ha-ɬa'ls, work
- ɬe'atx, slime 110.30
- ɬâ'n, elk 244.19
- ɬ'e'wun, goose
- (mE-)ɬ'otg, green (= like gall) 86.5; 230.19
- ɬet!é, ball
- ɬe'ok', pl. ɬe'ok', scar
- ɬexk, pl. ɬaxɬe'xk, to stop 72.6; 130.18; 176.18
- ɬaxɬa'xk, 242.17
- ɬâ', to drift 226.2
- ɬâ', pl. ɬâ'ltk, fish swims 230.18
- ɬâ', to stretch 210.13
- ɬâ'ltk 202.30
- kse-ɬâ', to send forth (a song) 238.19
- galksi-ɬâ'esk, nose-ornament (= pushed through) B
- ɬâ', to slide 94.10
- ɬân, to make slide 116.28; 142.25
- ɬâ', pl. ɬekɬâ', fast
- ha-ɬâ', fringes of leggings
- ɬâd, to respect 106.24
- (n-ɬâ'deks, sacred S)
- ɬâ'et!Exk, to sip
- ɬatk, to move
- kse-ɬâ'tk, to come out 176.28
- qalksi-ɬôsk, nose-ornament (= stretching through)
- ɬâ'old, exalted
- ɬu'onti, pl. ɬekɬu'onti, angry 110.33; 120.6; 208.22; 210.27; 234.28
- ɬilü'ng'it, slaves 156.28; 188.13; 242.12
- ɬwâ'il, to mix, to stir
- ɬwâ'iksk, to be mixed 148.3
- ɬoga, to go pl. 172.17
- ɬâ'ol, to push 104.25; 196.28
- to put on snowshoes 82.29; 84.19, 24; 88.28
- ɬâ'oltk, to start in canoe pl. 118.5; 124.13, 138.7; to stretch 234.5
- ɬu, pl. ɬulu', to shake (a flat object) to untie 106.9; 236.22; ZE 796<sup>300</sup>
- ɬukta'én, grandchild 214.8
- ɬukli-, under (par.)
- ɬpûn, whale
- ɬpûn, plenty
- ɬgema't, egg ZE 794<sup>261</sup>
- ɬka'ak, sister (said by man) B
- ɬusge'r, happy 74.14; 114.12; 226.3; 242.8
- ɬg'egâ'otks, husband's brother B
- ɬgu-, little, sing. (par.)
- ɬgu-wâ'lks, prince 82.1, 10
- ɬgu-wâ'mlk, child 80.3; 164.17
- ɬgû'-skai, little finger B
- lu-ɬgû'ol, narrow
- ɬgwa'iksk, to be mixed 250.1
- ɬgu'ksen, pl. ɬekɬgu'ksen, not to be able 94.22, 25; 162.14; 222.5; 228.33
- ɬgû'lk, child 70.15

## ERRATA.

p.	line	for	read
70	16,	nā'i	nā'i
78	" 3,	" gwān	" k!wan
78	" 29,	" y'aga-ks-du'⁰ltgE	" ylaga-stū'⁰ltgE
84	" 21,	" mēsō'lagA	" mēs-ō'lagA
86	" 5,	" sukiā'⁰xt	" su-kā'xt
86	" 14,	" dā'wulsgE	" dā'wułsgE
92	" 24,	" mānt	" mā⁰nt
100	" 1,	" lī-gan-bā'⁰tgE	" lī-gan-bā'⁰tgE
112	" 31,	" tx⁰mā'	" txamā'⁰
120	" 5,	" xā'⁰gA	" xē'⁰xgA
120	" 20,	" sēm-q!ā'⁰sgE	" sēm-q!ā'xsgE
134	" 20,	" ga'lekse	" ga'lekse
164	" 9,	" k!a'xgege	" k!ē'xgege
164	" 29,	" dil	" dīł
169	" 10 from bottom,	" little	" ten
194	" 14,	" pliā'rētga	" pliā'rētga
198	" 1,	" ts!ekts'a'ka	" ts!ekts!a'k·a
202	" 17,	" le'redīsgat	" le'redīsgat









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